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The Outlook of Missions

VOLUME XXII

JANUARY, 1930

NUMBER 1

By My Spirit Saith The Lord



"But ye shall receive Power, when the Holy Spirit
is come upon you: and ye shall be My Witnesses."

FOREIGN MISSION SERVICE
1930 PENTECOSTAL YEAR

GOOD CHEER
To the Readers and the Helpers
of
The Outlook of Missions
for
The Year of Our Lord
Nineteen Hundred and Thirty

THIS Magazine aims to widen the horizon of our Church Members for service to others in the world. The larger the number of Subscribers, the more far-reaching its influence.

THANKS

for a prompt renewal of your own subscription and for a new subscriber.

FOREIGN MISSION DAY

Sunday, February 9, 1930

**The Annual Reminder of the Work of Our Church
IN OTHER LANDS**

A Special Privilege for a Church-Wide Fellowship in Worship, of Young and Old, and in Rendering the Soul-uplifting **SERVICE:—**

“BY MY SPIRIT SAITH THE LORD”

Who can appraise the Spiritual Benefits Sunday Schools and Congregations will derive from a prayerful observance of *Foreign Mission Day*?

THE CENTRAL THEME OF THE SERVICE

The Presence and Power of the Holy Spirit in the Life of Believers and in the Work of the Church.

“Enter into His Gates with Thanksgiving, and into His Courts with Praise; Give Thanks unto Him, and Bless His Name.”

The Outlook of Missions

HEADQUARTERS: SCHAFF BUILDING, PHILADELPHIA, PA.

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CONTENTS FOR JANUARY

THE QUIET HOUR.....	2
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GENERAL

Foreign Mission Day.....	3
Look Upon the Fields—Pray Ye Therefore.....	4
An Evangelist Worthy of the Name.....	4
What is Wrong With the Church?.....	6

HOME MISSIONS

The Interdenominational Aspect of Home Missions.....	7
Universal Week of Prayer.....	8
Two Secretaries Retire.....	9
Notes	10
Social Evangelism	11
Observations of the Treasurer.....	12
Annual Report of the Commission on the Church and Social Service of the Federal Council of Churches.....	14
Annual Report of the Social Service Commission of the Pennsylvania Council of Churches.....	15

FOREIGN MISSIONS

Ye Shall Be Witnesses Unto Me.....	17
"Fly Abroad Thou Mighty Gospel".....	17
Know Others and Find Brothers.....	18
A Great Gathering in India.....	19
Marcus Chen Addresses Conference of Chinese Evangelists.....	20
Mysteriously Settled	22
Are Missionaries Needed in China?.....	25
Forty Plays and Pageants.....	26
Good Cheer for the New Year.....	29
An Urgent Call from the Central Bureau for European Relief.....	29
Our Book Shelf	30
Our Young People.....	31

THE WOMAN'S MISSIONARY SOCIETY

Prayer for the New Year.....	33
A Way to a Happy New Year.....	33
The Dedication	33
Monthly Quiz	35
Adventures of a Missionary Journey Through China's "Backwoods"....	36
News of the Day.....	38
A Christian Adventure.....	40
A Tying Party.....	41
Life Members and Members in Memoriam.....	42
Book Reviews	43
Literature Chat	45
Girls' Missionary Guild.....	47

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The Quiet Hour

JULIA HALL BARTHOLOMEW

Keep thy heart with all diligence, for out of it are the issues of life!

—Proverbs 4:23

Almighty God, have mercy upon us, who when troubled with the things that are past, lose faith, and life, and courage, and hope.

—GEORGE DAWSON.

“What matter how the winds may blow,
Since fair or foul alike are best:
God holds them in His hand, I know,
And I may leave to Him the rest.”

Lift up my soul to the pure, bright, serene,
radiant atmosphere of Thy Presence.

—E. B. PUSEY.

Great effort from great motives is the best
definition of a happy life.

—WILLIAM E. CHANNING.

“A little while” for patient vigil keeping,
To face the storm, to wrestle with the strong!
“A little while” to sow the seed with weeping,
Then bind the sheaves and sing the harvest
song!

—J. F. CREWDON.

“The better and broader Christian a man is,
the better citizen he ought to be. Better Chris-
tians should make better politics.”

“Are you one who is ever striving, ever eager
for the great adventure which lies in discovery
of new ideas and the realization of deeper
religious experience?”

“Help us in the year that awaits us to practice
Thy presence, to discern Thy good guidance
of our lives, and to trust Thee even when we
do not see the outcome.”

“There are times when we can come into the
presence of God with a certain confidence, be-
cause we have thought upon His loving kind-
ness and the friendship of His Son.”

That so I hear Thy feet, and feel Thy touch,
And dimly see Thy face.

—GEORGE JOHN ROMANES.

“We carry within ourselves the prophecy of
our future, either good or evil.”

True love is founded in rocks of remembrance,
In stones of forbearance and mortar of pain.
The workman lays wearily granite on granite,
And bleeds for his castle in sunshine and rain.

—VACHEL LINDSAY.

“The living soul of the universe is tender,
sympathetic and redemptive.”

Dedicate us to the joyful service of Thy will;
and own us as Thy children in time and in
eternity.

—JAMES MARTINEAU.

From all perplexity of mind, from loneliness
of thought, and discontented brooding, from
wondering what Thou wouldst have us do,
deliver us, Lord.

—ROWLAND WILLIAMS.

Let none hear you idly saying, “There is noth-
ing I can do,”

While the souls of men are dying, and the Mas-
ter calls for you:

Take the task He gives you gladly, let His work
your pleasure be;

Answer quickly when He calleth, “Here am I;
send me, send me.”

—DANIEL MARCH.

The breath of prayer comes from the life of
faith. Whatever you want, go to God by faith
and prayer in the name of Christ, and never
think His delays are denials! They that spend
their days in prayer shall end their days in
peace and comfort.

—J. MASON.

“Eternal Light, Eternal Light,
How pure the soul must be
When placed within Thy searching sight
It shrinks not, but with calm delight
Can live and look on Thee!”

The Prayer

“O THOU, who art ever the same, grant us so to pass through the coming year with faithful
hearts, that we may be able in all things to please Thy loving eyes.—Amen.”

The Outlook

VOLUME XXII
JANUARY, 1930
NUMBER 1

of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

A Prayer for Pentecostal Year

O Spirit of the living God!
In all Thy plenitude of grace,
Where'er the foot of man hath trod,
Descend on our apostate race.

O Spirit of the Lord, prepare
All the round earth her God to meet;
Breathe Thou abroad like morning air,
Till hearts of stone begin to beat.

Foreign Mission Day

ONCE a year on the second Sunday in February a special opportunity is given to all the members of our Church to remember the work of Foreign Missions and to help by prayer and gifts to advance the cause of Christ among the unsaved millions in the non-Christian world. In approaching this annual observance we should do so with an earnest desire to know more about the work, its extent and intent, and to hasten the time when all men shall know of Jesus, who is the Savior of all mankind.

With the progress of the ages there has come a widening of world horizons, and Christians in our day must surely see the needs and hear the call of the awakening East as they have never before seen or heard them. No thoughtful mind can fail to see the magnitude of the changes which are going on in the great whitening fields of missionary endeavor—Japan, China, India, and Africa. It is the vivid signal of a new life, and with it a challenge of splendid opportunity to the Church of Christ.

How shall we, as pastors and people, observe FOREIGN MISSION DAY so that "the profiting may appear unto all?" Is it not an occasion for prevailing and achieving prayer? "Pray ye therefore the Lord of the Harvest." Should it not be a time for sacrifice in men and means? God works through the fruitful lives of sanctified souls. We live only as we grow and we grow only as we use our talents. The missionary life is a walk with God, a service with Jesus Christ, and a communion and fellowship with the Holy Spirit.

The year 1930 has been set apart by the General Synod for a worthy celebration of the advent of the Holy Spirit on the day of Pentecost 1900 years ago. The Board of Foreign Missions has taken advantage of this action by giving large emphasis in the FOREIGN MISSION SERVICE to the presence and power of the Holy Spirit in the life of Christians and in the extension of the Kingdom of Christ.

Most appropriate, therefore, is the theme of the service: *By My Spirit Saith the Lord*. Vain are the best efforts of men for the Christian conquest of the world apart from Him who said "All power is given to me in heaven and on earth." That great herald of the Cross, St. Paul, the Apostle to the Gentiles, declared "The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds." Without the Gospel, which is the power of God unto salvation to everyone that believeth, all human endeavor will be futile.

Look Upon the Fields—Pray Ye Therefore

TWENTY years ago the Spirit of the Lord inspired the hearts of the leaders in the work of Missions to survey the "Fields ripe unto harvest," and to divide the responsibility for the ingathering of over one billion souls into the Kingdom of God. Earnest men moved by this inspiration spent much time in prayer, as well as study of the world in need of the Gospel of Jesus Christ. There was a division made of territory, and an assignment of population to the churches, and we, as a Reformed Church, by action of the Judicatories, assumed responsibility for ten million souls in the non-Christian world. At the time mention was frequently made of this fact. It should still be kept before us as a goal to pray for, and labor for, in the coming years.

Surely anyone who takes the time to study the spiritual needs of mankind, must realize how great is the task and how utterly futile it will be to attempt its accomplishment by human strength alone. We must rely for help on the Lord who has all power in heaven and on earth, and who has promised to release it in answer to *believing prayer*. Too often in times

past have we relied on our native strength instead of casting ourselves on the power of God which is "mighty to the pulling down of strongholds."

And for Whom Shall We Pray?

For the teeming millions in Japan, China and Mesopotamia, who are as sheep without a shepherd.

For the "little flock" of Christians among these unsaved masses, that they may be faithful and continue steadfast in the service of the Lord.

For ourselves, that we may not turn a deaf ear to the needy in non-Christian lands, but renew our consecration to the task.

For those who are responsible for the conduct of the work, that they may be wisely led, and kept from falling into despair.

For our missionaries who are in daily contact with the people among whom they live and labor, that their faith fail not, and that they may see the work prosper in their midst.

For the hastening of the time when all men shall know the Lord, and serve Him by living sober, godly and righteous lives.

An Evangelist Worthy of the Name

THERE are few evangelists in any country with wiser heads and warmer hearts than Dr. Christopher Noss, of our Japan Mission. He has been actively identified with the work of Foreign Missions for fully thirty years. A part of this time was spent as a teacher in our North Japan College. Eminently successful as a teacher of students he was never really satisfied until he gave himself unreservedly to the work of presenting the Gospel to the *common people*, particularly to the *farming class* that makes up the great majority of the population.

While at home on his last furlough he tried in every way to interest the Church and to enlist a special group of supporters (and he was partially successful) who would provide the means to enable him to carry on an aggressive evangelism by the aid of the newspapers. He is now doing this at two centers—Sendai, the seat of

our educational work, and Wakamatsu, the home of Dr. Noss and his family. There is, however, no suitable room at either place to do his best work and to secure the most satisfactory results. Mr. Tsukada has charge of this branch of Gospel distribution at Sendai, with a fine record for the past eight years. He furnishes a column of "good tidings of great joy" every Sunday to a number of newspapers. "By mail we do follow-up work, sell Bibles, hymnals and other Christian literature and answer all kinds of questions."

Now, let us continue the story as told by our faithful missionary, Dr. Noss, in a recent letter to Dr. Jacob G. Rupp:

"Both here and in Sendai new problems have arisen. Here I am being crowded out of my own study by piles of supplies and the visitors that daily come to seek the counsel of dear Mr. Koba-

yashi. With the approval of the Mission I have planned a small house to be built on the compound near my home. Downstairs we wish to have a room for Mr. Kobayashi's work, another room for the library and supplies, where an assistant can do the packing for the mail, and a small room where the assistant and caretaker may live. Upstairs we want plain sleeping quarters for the groups of young men whom we gather from time to time. The sum of \$1,500 is the Mission's estimate for this. I may say that the Mission unanimously approves of the plan.

"A similar house is urgently needed in Sendai. The little room in the Mission Business Office has long been too small. Moreover the Mission has recently asked that it be vacated. We might rent a place; but if we have to move we ought by all means to have a permanent location, on account of the great amount of literature in which our address is given. The cost of a suitable house would be likewise \$1,500 but there is no available land on

which to place it. For another \$1,500 I believe that I could secure a suitable location. So we could manage with \$4,500 in all; but, of course, a little more would be better. I should have said that in 1925 my associates in the Mission approved of this project in Sendai too, and the approval still holds.

"Can you not find some person or persons who would be glad to provide these buildings? If I had the money I should consider it a privilege to do this for 'the man with the hoe' and 'the forgotten woman.' Really these houses would be a great monument. We would build in such a way that in case there were need for further expansion they could be put to other uses and we should incur no loss. The investment should be permanently available for *rural evangelism*."

Fortunately, one loyal supporter of Foreign Missions, Mr. George B. Geiser, of Philadelphia, has already been found to provide \$1,500 for one of these *Gospel Publicity Houses*. He is doing for Japan



DR. AND MRS. CHRISTOPHER NOSS AND FAMILY AT WAKAMATSU, JAPAN

what he did a few years ago on a larger scale for our work in China.

Are there not one or more members of the Reformed Church whom the love of Christ will constrain to provide the additional \$3,000? There are untold financial resources in our Church, if they could only be released for the work of the Kingdom of Christ. If there is a work that should commend itself to the liberality of the able men and women of the Church, it is this work of "rural evangelism," trying to reach with the Gospel message a class of people who have been so far deprived of this glorious privilege.

Dr. Noss cites this interesting experi-

ence: "Not long ago I was traveling with one of our younger ministers who impressed me as being a man of unusual ability and energy. I asked him where his home had been, and he named a remote village. Then I said, 'How did you happen to become a Christian and go to the theological seminary?' He replied that it was through the newspaper and the *Shinseikwan*. I am often surprised by such testimonies." I will be disappointed if some noble soul with the means to do it, who reads this article, will not promptly come forward to provide for this most urgent need in the work of our Japan Mission.

ALLEN R. BARTHOLOMEW.

What is Wrong With the Church?

A TRUE and simple answer to this question would be, "Nothing." If there is anything wrong it is not with the Church, but with those members in the Church who fail to appreciate her blessings and in doing so neglect to share them with others. It is a fact that would-be Christians who look at the Church through blue glasses and say, all manner of evil things falsely about their spiritual mother, are slackers and laggards in the work of advancing the Kingdom of our Lord in the world. Sad indeed, to admit it, there are too many members in the household of faith who are fine at fault-finding but who do little or nothing to remedy the evils they complain of. They bewail the few attendants at the Church services, but they do not help by their presence to increase the number of worshippers. They decry the slow progress of the Church, but they do nothing worth while to advance the cause of Christ in the world. They criticize the Boards of the Church for running into debt, but they withhold even the widow's mite to prevent it. Depend upon it, the bewailers and the bemoaners in the Church are generally idlers and drones. The men who

work, worship; they who give, live. They can sing the songs of Zion. They are not afraid to defend the honor of the name of Jesus and they do not blush to own His cause.

The opposite is true of the members who are parading the weaknesses and failures of the Church. They have ceased to feel their own spiritual decline and lost the vision of the Son of God. Who goes forth a kingly crown to gain. Let the do-nothings stop belittling the influence of the Church. What they should do is to repent of their own shortcomings, believe in the Lord Jesus and obey His great command, "Go, bear the Gospel, or send it, to all men everywhere." Then a new light will shine in their dark hearts; they will become living witnesses of the power of the Gospel, and joy and peace will once more abide in their souls.

"Behold! I have set before thee an open door." "Behold! I stand at the door and knock." Here is the awful contrast—the open door for service and the shut door of the heart. God grant that all who read these lines may be willing in this day of His power to stretch forth every nerve and press with vigor on in the work of Kingdom building.

"I am more than pleased with THE OUTLOOK OF MISSIONS."—REV. W. L. MECKSTROTH, Mertztown, Penna.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

The Interdenominational Aspect of Home Missions

AT one time the work of Home Missions was almost a wholly denominational enterprise. Denominations followed their own members that moved into new areas and established a church of their own creed and custom. In this way most of our churches in this country were founded and fostered by funds out of the denominational treasury. Attending this policy there developed considerable denominational rivalry and competition, so that frequently the major portion of effort was directed in antagonizing each other instead of advancing the interests of the Kingdom. The policy moreover resulted in overlapping of churches and in overlooking of needy communities. There was considerable zeal manifested but it was not always according to knowledge. We are still today suffering from this misguided policy. But happily within recent years a new spirit is manifesting itself which seeks to escape the blunders of the past and to bring into effect a more constructive and a more Christian policy. With the modern emphasis upon co-operation the Church finds itself in sympathetic accord. Many of the old time animosities have been replaced by the spirit of friendliness and fellowship. We have discovered that the sibboleths and shibboleths of the past have little, if any, significance these days and that all of us are facing problems and conditions which are very much alike. As denominations we have been brought together in many conferences and have learned to understand each other better. This has served to remove some of the barriers which once separated us and has made it possible for us to unite in common endeavors.

Nowhere is this spirit more manifest than in the Home Mission field. The most serviceable agency in this co-operative enterprise is the Home Missions Council, which was established in 1908. This

Council, with its headquarters in New York City, is composed of about thirty different Boards or Societies engaged in the work of Home Missions. The functions of the Council are purely advisory, not legislative or administrative. It serves as a clearing house for the Home Mission agencies in America. It does not promote Home Mission activities in any field except in work among the Indians, migrant groups and Spanish speaking people. Its main purpose is to co-ordinate the efforts of the constituent Boards and to show the way of a unified program. The Council meets annually (this year January 8-10 at Atlantic City) and discusses problems of general interest to Home Mission leaders. It is along two major lines that its present efforts are directed.

The one is *Research*. It is generally agreed that an accurate knowledge of existing conditions in the Home Mission field is indispensable to make an intelligent and effective impact upon the field. Such a survey which interests all the Constituent agencies can be made more effectively and more economically by such a Council than by each denomination doing it separately. It is proposed, therefore, to make a thorough-going survey of the entire United States and place the facts at the disposal of all the Boards. Already a number of States have been surveyed and their surprising conditions disclosed. This is a task of gigantic proportions involving much pain and patience, but it is well worth doing. It provides a body of information which is not only desirable but necessary.

The second line of effort which follows from the first is that of *Comity*. After the field has been adequately surveyed it must be parcelled out among the denominations that are prepared to lay hold of the enterprise. In many instances more than one

denomination will enter a field, not, however, in a competitive, but rather in a co-operative spirit. Certain needed tasks will have to be done by co-operative effort. Some Home Mission problems are too vast, too complicated, too strongly entrenched, for only one denomination to tackle the same. The united impact of all churches is required.

The necessity of interdenominational co-operative effort in the Home Mission field is further accentuated by the enlarged interpretation which the Home Mission enterprise has been receiving of late. The task of Home Missions involves the Christianizing of all the relationships of human life. It relates itself to the social, industrial, economic, political and cultural life of the people. Many problems present themselves in these realms of activity. No one denomination is adequate for this task. The task demands a united effort. Powerless before the forces of materialism, mechanism and humanism today, individuals and the denominations cannot by themselves come forth conquering. The only hope lies in concerted, co-operative, unified effort.

The urge for an interdenominational approach to the present world conditions

takes on other aspects besides that of the Home Missions Council. The Federal Council of the Churches of Christ in America has been an outstanding factor along this line. So are also the State and City Councils of Churches, the Council of Women for Home Missions, and organizations among different families of Churches. Much co-operative effort is put forth among other agencies such as the Christian Endeavor Movement, and activities of a similar character.

Rudyard Kipling fitly expressed the idea of the interdenominational aspect of Home Missions in these suggestive lines:

"Now this is the law of the jungle,
As old and as true as the sky;
And the wolf that shall keep it may prosper,
But the wolf that shall break it must die.

As the creeper that girdles the tree trunk,
The law runneth forward and back;
For the strength of the pack is the wolf,
And the strength of the wolf is the pack."

Universal Week of Prayer

THE year 1930 will be significant beyond any year in the recent history of the Church. Most of the great communions of our country are uniting to observe it as the nineteen-hundredth anniversary of Pentecost. By appointing bishops and other leaders, lay and clerical, and by passing the most urgent resolutions at conferences, synods and assemblies, the churches have declared their purpose to make this year a year of waiting before the Lord for the coming of the same power which fell upon the disciples. Each communion will do this according to its own plan and method, but may we not urge that the vital thing that shall be uppermost in the thought of the Church shall be waiting before God until the coming of the Holy Spirit shall be a reality in each individual life. If the coming of the Holy Spirit was a necessity for the birth

of the Church, is it not a necessity for its continued life?

While we shall adopt in general the program which has been suggested for the churches throughout the world, a program looking toward Christian unity everywhere, can we not insist upon the fact that as at the first Pentecost the common purpose of the endowment of power which Jesus said should come through the Holy Spirit may bring us into one accord? Could anything be more desirable than that, from every church or assembly gathered for the Week of Prayer, the same message should be sent out to the world as that which told the story of the first Pentecost: "They were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting, and there ap-

peared unto them cloven tongues like as of fire and it sat upon each of them and they were all filled with the Holy Ghost"? As a preliminary to this baptism of power, it is recorded: "They all continued with one accord in prayer and supplication." It is to this fact, which was the one essential to the glorious equipment which gave the Church its power, that the Week of Prayer at the opening of the new year calls attention. The machinery of the Church would seem to be adequate. Its methods and plans are multiplied on every side, but the greater the machinery the greater is the need for power, and this must come not in mass movements but by the surrender of the individual soul, waiting before God for a personal equipment.

"Holy Spirit dwell with me;
I myself would holy be;
Separate from sin I would
Choose and cherish all things good.
And whatever I can be
Give to Him who gave me Thee!

In view of the need for enlarged spiritual victories and in view of the great challenge which the year 1930 thus brings, may we urge upon Christians everywhere that they unite in a deeper consecration than ever before and give themselves without reservation to the supreme task which God has laid upon His Church, to be "the light of the world and the salt of the earth"?

BISHOP A. R. CLIPPINGER, *Chairman*,
REV. CHARLES L. GOODELL, *Secretary*,
of the Federal Council's Commission on
Evangelism.

Two Secretaries Retire

Dr. John A. Marquis, the Secretary of the Board of National Missions of the Presbyterian Church in the U. S. A., has resigned his office on account of ill-health. He has been elected Secretary Emeritus and Dr. John McDowell, his associate in office, has been requested to discharge the duties of Secretary until a successor to Dr. Marquis has been called. Dr. Marquis is one of the outstanding Home Mission leaders in America. His executive ability is matched by his effectiveness as a platform speaker. Under his management the Presbyterian Board of National Missions made steady progress. Large sums of money were collected, generous bequests were received, the latest being that of \$3,000,000 from a member of the Presbyterian Church.

Dr. Samuel Leslie Morris, the Secretary of the Executive Committee of Home Missions of the Presbyterian Church in the U. S., with headquarters at Atlanta, Georgia, has retired from active service after many years of faithful labor

in the Church. Under his efficient leadership the cause of Home Missions in his denomination made rapid strides of progress and the Church grew apace. Surprisingly large sums of money were gathered for the work, and Dr. Morris proved himself an inspiring leader among his people. He was one of the founders of the Home Missions Council back in 1908 and attended most, if not all, of its annual meetings. He served as Chairman of its most important committees. In recognition of his long and distinguished services, his collaborators in the Home Missions Council at the annual meeting in Atlantic City, January 8-10th, gave him a testimonial dinner.

Dr. Morris is one of the most sweet-spirited souls that walks the earth in human form. His gracious and friendly spirit has won for him the affections of us all. We congratulate him on his faithful and fruitful years of service and wish him a beautiful Indian summer ere the winter of life comes to him.

"I would not like to be without THE OUTLOOK OF MISSIONS and so I thank you and wish you a Happy and Joyous New Year."—MRS. LUTHER GRAFFINS, Punxsutawney, Penna.



OPEN-AIR MEETING AND PICNIC OF COLONIAL JAPANESE REFORMED CHURCH OF LOS ANGELES, CALIFORNIA

Notes

GRACE MISSION, Sioux City, Iowa, of which Rev. L. Harrison Ludwig is the pastor, is very happy over the fact that at the Fall meeting of Lincoln Classis, Mr. Elmer Erickson was licensed to preach the Gospel. He is the first person from this congregation to devote his life to full-time Christian Service.

* * *

During the month of November, Faith Mission, Philadelphia, of which Rev. Elmer E. Leiphart is the pastor, received 21 new members, which brings the church membership up to 218. The Church School enrollment is 233. A community campaign has just been put on for \$25,000. This congregation, which is worshipping in the parsonage, greatly needs an adequate building, and work will soon begin on the Church unit of their plant.

* * *

The cornerstone for the new Calvin Magyar Reformed Church of Perth Amboy, New Jersey, of which Rev. George Tukacz is the pastor, was laid on December 8th. The congregation is rallying splendidly and, to quote the pastor, "the will of financial sacrifice is so great that the first payment can be made without the necessity to take any loan."

* * *

The General Secretary of the Board of Home Missions, accompanied by the pastor, Rev. James Kress, recently made a tour among some of our Hungarian Missions in Connecticut. The points visited were: Shelton, New Haven, Wallingford, Torrington and Warrenville. At all of these places there are Hungarian families who desire to retain their membership with the Reformed Church. Missionary Kress has a very extensive field to cover but he takes much pleasure in ministering to his scattered flock.

* * *

The Colonial Japanese Reformed Church, of Los Angeles, California, which was started a year ago by Rev. J. Mori, has been growing very successfully, and we take pleasure in showing a picture of the congregation taken at an outdoor service and picnic.

It is interesting to note that practically all the Missionaries report either that the apportionment has been paid in full or that they are putting forth strenuous efforts and expect to have the amount required by December 31st.

* * *

November 10th was a great day with the First Church, Plymouth, Pa., of which Rev. H. N. Spink is the Missionary, for on that date the mortgage was burned, thus making the Mission free of debt. Two hundred dollars was also raised on the apportionment which will be paid in full by December 31st, 1929. The Mission expects to start a building fund after the first of the year.

* * *

The Pine Street Hungarian Reformed Church, Bridgeport, Conn., on Sunday, November 24th, celebrated the 35th Anniversary of its organization. The pastor, Rev. Alex. Ludman, and his efficient body of workers had made extensive preparations for the occasion. The Hungarian sermon was preached by Rev. Bela Kovacs, of Wallingford, Conn. Greetings were brought in English by Dr. C. H. Gramm, of New Brunswick, N. J., the President of New York Classis, also by Dr. Charles E. Schaeffer, the President of

the General Synod, and also by his honor, the Mayor of Bridgeport. The following Hungarian pastors participated in the services: Revs. Gabriel Dokus, Joseph Urban and James Kress.

* * *

The 25th Anniversary of the State Street Hungarian Reformed Church, Bridgeport, Conn., was observed on Thanksgiving Day, November 28th. The Eastern Hungarian Classis had met in this Church the day before and had celebrated its 25th Anniversary, so that most of the ministers stayed over for the anniversary.

The church was crowded with people, old and young, and the interest was sustained for almost three hours. Dr. Geza Takaro, the President of the Eastern Hungarian Classis, preached the sermon in the Hungarian language, while Dr. Charles E. Schaeffer, the President of the General Synod, preached an English sermon. The services in the church were followed by a congregational banquet in which 700 guests participated. The pastor, Rev. Stephen Bessemer, is also the Stated Clerk of the Eastern Hungarian Classis and represents the Classis on a number of important Committees in the Reformed Church.

Social Evangelism

THE need is urgent for what has been called "Social Evangelism." For evangelistic and social service are interdependent, each being the complement of the other. We must have evangelists because we must win men and women to Christianity. There can be no such thing as a Christian social order except as the men and women who live in it are Christians. And we must have social evangelism both because the individual whom we are to reach is himself a social being, placed in a social setting, and because the Christianity to which we seek to win him has a definite social goal. This means, in a word, that men must be evangelized *as social beings*. For this is what it means to be a man. The bare individual as such is an abstraction; he exists only in relationships. Hence, to win men to discipleship to Christ must mean to win them

to following Him in their social relationships—in the family, in their political and in their industrial life. "To accept Christ" must be definitely made to mean to accept Him as one's Master in all one's social life. "To get right with God" must mean to square oneself with His purpose, which is a social purpose for mankind. We are not proclaiming the whole Gospel if we allow its social content to be separated from its message to the individual soul.

And men must be evangelized not only as social beings, but as social beings with specific functions in society. If they are to be won to discipleship to Christ in their industrial life, they must be shown what it means to follow Him in the particular work which they themselves have to do. We must, therefore, present the challenge

of the Christian Gospel, not simply to men engaged in industry, but to men as employers, as investors, as merchants, as employees, in each case interpreting the

significance of the Gospel for their own functions in the social order.—*From a Report on the Church and Industrial Reconstruction.*

Observations of the Treasurer

J. S. WISE

HAVE you been to Kohler? This question was asked of me, at least, a half dozen times during my brief stay at the Mission House Conference last August. To me Kohler was a small, inconspicuous place located somewhere in Wisconsin where we had a Mission congregation under our care. The congregation was one of seventy or more that came to us, several years ago, from the Department of the Northwest. I had never seen it, consequently, there was no particular reason for arousing in me any unusual interest in Kohler. However, when the Missionary in charge asked me the same question, and after giving a negative reply, I was informed that I *must* see Kohler before leaving the State. Therefore, to Kohler I had to go.

I found it to be a very beautiful town. Its chief industry is the manufacture of bath tubs and other plumbing supplies. It is located near Sheboygan. Its homes are beautiful and inviting. Its streets are well paved and anyone visiting it for the first time cannot help but like it. I soon learned that there is one spot that is very precious to those who were so much concerned about my seeing Kohler. It is their Church property. They are justly proud of it. Like everything else in Kohler, it is very attractive and its atmosphere appeals to all the people of the community.

Grace Reformed Church, of Kohler, has made unusual progress in its brief history. It was established in 1925. Its 160 members are enthusiastic and loyal. It accepts the full benevolent program of the Denomination and at great sacrifice has done its part in the erection of its beautiful church and parsonage. The pastor outlines a full program of work for the next year, making provision for study, teaching, preaching, publicity, visitation, Community service and missionary activities. His last annual report concludes

with this significant statement: "I enjoy the ministry."

It would be a fine thing were all church members as enthusiastic over their Church as I found the Kohler people to be. To them the Church is the center of their activities. They love it. They adore it. Their spirit should be emulated in many other places. "Have you been to Kohler?" might well become a slogan for many of us. No wonder the congregation at Kohler is a growing one. The people are boosting the town, its industries, its churches, its homes—in fact, nothing seems to be too good for Kohler.

An attitude like that is bound to win. It is very unfortunate that there are so many people who are forever finding fault with that which should be the dearest and most cherished of their purposes and possessions. Instead of boosting they are forever knocking. One would never suspect that there is anything good to be found in their town or their church. Both the town and the church may be "the best ever" but no one would ever suspect it—all because of attitude. Everything is wrong. Every one is a crook. Their church would be all right but it can never grow under present conditions. There should be a change of leadership. The consistory is a poor one. Some other denomination would succeed far better. Don't see why we have so many denominations anyway. And so, I might go on pointing out the "ills" and overlook the "virtues" that may be found in every community.

Little do we realize the great harm that is done to our church, to our Denomination, to our Boards and to the Kingdom of God by our unfortunate habit of emphasizing the minor things and overlooking the major ones. We have entirely too many knockers and not enough boosters. Would that we had more



GRACE
REFORMED
CHURCH,
KOHLER,
WIS..
REV. E. A.
KATTER-
HENRY,
PASTOR

Kohlerites. If you fail to see Kohler you will forever regret it. How sweet, how musical, how helpful it would sound to all of our Churches and Boards if, perchance, they might hear the Denominational work praised, exalted, boosted! Many outside opinions would be changed if all our members were to ask: "Have you been to my Church? You must see my Church. The Home Mission service of last Sunday was immense! We are looking forward for a rare treat on next Sunday. Foreign Missions will be the theme. The first Sunday of next month the whole aspect of interdenominational Home Missions will be presented to our people. No one can afford to miss it! I can hardly wait, I am so eager to hear all about it. Our own Board is identified

with the whole program of interdenominational co-operation. Our pastor is going to tell us all about it in the near future. In fact, there are so many good things in store for us that none of us can afford to miss them." We miss so much when we are irregular in our attendance at Church. Some people never go to Church and I pity them. How narrow and selfish their lives must be. I cannot understand how so many of us can brazenly accept all the good things from the Church without showing unbounded gratitude. But alas, we not only neglect it, but find fault with it. Likewise, we neglect its Boards and thereby hinder the great causes for which the Saviour gave His life. Have you been to Kohler?

"THE OUTLOOK OF MISSIONS is getting better and better—more and more appealing. May 1930 be a year of blessing and progress in the cause near to our hearts."—REV. J. G. DUBBS, Bethlehem, Pa.

THE SOCIAL SERVICE COMMISSION

James M. Mullan, Executive Secretary

Annual Report of the Commission on the Church and Social Service of the Federal Council of Churches

THIS report covers an extensive range of activities: Child Welfare; Relations with Social Agencies; Disaster Relief; Marriage and the Home; Social Ideals of the Churches; Labor Speakers in Churches; Industrial Conference; Labor Sunday; Protection Against Unemployment, Accident, Old Age; Industrial Communities, Marion, North Carolina; Other Industrial Contacts and Research; Itineraries and Special Activities of Secretaries; Memorial Edition of Rauschenbush's Prayers; and Co-operation with Universal "Life and Work" Movement.

Concerning "Social Ideals of the Churches," the report states that the Committee on Social Ideals, under the chairmanship of Dr. Edward T. Devine, is making an intensive study and is formulating a new draft of the Social Ideals in order to report back to the quadrennial meeting in 1932. The Commission is ascertaining the mind of the churches on two specific articles dealing with war and race relations which were proposed as additions to the present Social Ideals at the quadrennial meeting in 1928.

Considerable space in the report is given to industrial matters. City-wide conferences were held during the past year by the Greater Boston Federation of Churches and by the Young People's Federation of the Toledo Council of Churches, with which the Commission co-operated. At Toledo the young people considered the subject, "Beginning at Home in World Friendship," and held an International Friendship banquet. Out of the Toledo Conference definite plans for local social action resulted.

There was a wide observance of Labor Sunday under the Commission's promotion. Forty thousand copies of the Labor Sunday Message were purchased for distribution, principally by the denomina-

tional secretaries and local councils of churches.

The Commission has endorsed the State old-age pension policy.

The Commission, with the approval of the Administrative Committee of the Federal Council, has requested that a study of the entire textile industry be made by an appropriate agency of the Federal Government. The National Catholic Welfare Conference and the Social Justice Committee of the Central Conference of American Rabbis have joined in this request.

The Industrial Secretary of the Commission spoke at the funeral of the strikers killed by the sheriff's forces at the mill gates at Marion, N. C., October 2 last, called on the governor and others in efforts looking toward mediation, and, after conference with ministers and church officials, made a preliminary survey of relief needs at Marion with representatives of the North Carolina branch of the American Friends Service Committee. On the basis of this report the Commission voted to undertake relief at Marion. (This is now in process and appeals are being made through the co-operating denominations for financial assistance to meet the very urgent needs of the people.) The report says: "It is clear that only justice in an industrial settlement, and a ministry of love and service can heal such wounds as have been inflicted at Marion. The Commission feels that only intelligent action for social justice and practical forms of service such as relief by church forces in industrial situations of this kind can preserve the faith of the working people in the sincerity of the churches and in the religious faith for which they stand."

The Industrial Secretary of the Commission, Mr. James Myers, has published a new book on "Religion Lends a Hand," (Harper's) in which he contributes

twelve case studies of churches in social action, giving concrete descriptions of their programs in labor relations, social service, interracial co-operation, peace, the larger parish, and rural economics.

During the past year the Executive Secretary of the Commission interviewed Governor Young, of California, urging the pardon of Mooney and Billings, and presented the matter before the California State Federation of Churches, which passed resolutions favoring the pardon of these men.

A special memorial edition of "Prayers of the Social Awakening," by Walter Rauschenbush has been arranged for by the Commission. Copies may be had at \$1.00 from the Commission. The distribution of the edition offers an important contribution to an understanding of the social gospel and to assuring the vitality and purity of the religious emphasis in social action. (These are ready for distribution at the time this article is being prepared—middle of December.)

Annual Report of the Social Service Commission of the Pennsylvania Council of Churches

This report is an extensive document. It begins with the statement that the following elements are included in its field work:

1. To define more clearly the range of the ethics of Jesus, and what is included in "the mind and will of God for Society."

2. To face and oppose those evils that war against the redemptive purpose of our Lord, who came to establish all relationships in the spirit of brotherhood, and of obedience to the Father.

3. To encourage every expression of socio-religious idealism through the churches of the state, and to maintain a bond between denominations for comparison of methods and programs.

4. To form a nucleus of common interest where the humanitarian bureaus and agencies of the state shall be able to meet and to discuss questions of the general welfare.

5. To conduct conferences for areas, such as counties, in which the religious, educational and social agencies can come together for common understanding and better co-operation.

When this Commission meets in annual session it brings together about thirty representatives of outstanding Social Service agencies, including the Bureaus of the State Department of Welfare, and the membership of the Commission representing the Social Service agencies of the co-operating denominations in the State Council.

An outstanding piece of interdenominational co-operation for Social Service education during the past year was the holding of a Conference on Community Service, at Schwarzwald, near Reading, bringing together the Home, Church, Schools and Social Agencies into council, supported by the Reading Ministerial Association, the Berks County Sabbath School Association, the Welfare Federation of Reading, the Berks County Agricultural Extension Service, and the public schools of the county. Thirteen denominations and twenty-one communities were represented. The Conference was under the leadership of Ralph S. Adams, Superintendent of the Country Life Department of the Reformed Church, whose leadership is referred to in the report as "an outstanding factor."

This report calls attention to the following items of State-wide interest: Voting Machines, Prohibition, The Lord's Day, The Screen as Educator, Prison Outbreaks, Bad Prisons, Movements Toward Prison Reform, Crime Prevention, Industry — Unemployment, Wages and Investments.

Nine counties and twenty municipalities in Pennsylvania have taken the necessary advance steps toward adopting voting machines.

The Christian churches must take up afresh the task of educating children and youth in the principles of total abstinence and in the practice of it on religious and moral grounds.

The social values of one-day-in-seven for cessation from toil have been confirmed by general observance, and in noteworthy court decisions. The institution of the Lord's Day stands on two bases: first, the provision of a day for rest, worship, the family, the church, humanitarian service; second, the protection of those inclined to use the day in this fashion from interference and competition.

Concerning the Motion Picture industry the report asks: "If there is no place for parks, playgrounds or public schools in the profit-system, why should the stage and the screen alone be left to the manipulation of business agencies, which have not the least sense of responsibility for the mighty influence they exert on the mind and character of the youth of the nation?"

The outbreaks reported from great penitentiaries and prisons, which took place the past year, have given rise to great interest in our methods of dealing with crime and punishing the guilty. Comments on these disturbances indicate as causes, overcrowding, underfeeding, lack of occupation, long sentences; and back of overcrowding and lack of work is found increased severity of punishment. Some "good" prisons there are, and many "bad" ones. Discipline is harsh often, repressive and cruel. No prisons have comprehensive plans of education.

The Pennsylvania Legislature provided for the permissive establishment of ten Industrial Farms, to replace county jails and prisons. But a unanimous vote of the Commissioners in the prescribed areas is necessary in order to make the change effective. Among constructive efforts now under way are the plans of Berks and Delaware Counties for new buildings and new methods, with the aim of rehabilitation rather than of punishment alone, and of preventing the return of offenders to a life of crime.

Every county seat should be a center of interested effort on the part of our churches. Usually wardens welcome sensible and sympathetic efforts. Especially with reference to released or paroled prisoners can much be done. Girls confined

for bad conduct due to street life; and youths shut up as material witnesses, or for drunkenness and disorder, are at the dividing of the ways. A friend at such a time may shape a character in moral will and spiritual consecration. The Governor vetoed the bill to forbid the use of "third degree" methods of examining persons arrested for crimes of violence. He has secured for the state the adequate regulation and supervision of "Industrial Police."

The prevention of crime should receive as much consideration at least as its punishment. Much responsibility lies upon the community. Many causes blend in twisting the moral education of a child, and society suffers the bitter fruits. The teaching of morals in schools, the competency of the Sunday School, divorce, hasty marriages, the marriage of those physically and mentally unfit for parenthood, desertion of parents, poverty, debt and easy credit, unemployment, bad housing, labor of mothers away from home, too early working of boys and girls, the suggestions of the screen, the equally bad suggestions of certain magazines, gang standards—all play parts in sowing the seeds of influence which produce uneducated and untrained mind and conscience. All citizens should be interested in securing for the courts proper places for the detention of child-offenders, and the services of a probation staff.

On economic matters the report says: It is to be hoped that those men are right who believe that the workers and the employers are coming to better understanding. But there are denials of that statement. That the Federation of Labor seems growing conservative, that Labor Unions have great sums to invest, that Labor Banks are being founded, and that many hand-workers have become stock investors—all are facts of pointed significance. But when we read that labor averages a weekly wage of less than twenty-five dollars, and learn about housing conditions, and cast-off workers at forty—there are still things to be said for further progress in lifting the standards

(Continued on Page 48)

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

Ye Shall Be Witnesses Unto Me

WITNESSING for Christ; confessing Him before men; this is the duty and the privilege of Christians. That was the work of the early disciples and it is our mission as followers of Jesus in the world. There is a great deal spoken and written in our day about *Evangelism*. What effect has it on the vast majority of Church members? The results in making converts to Christ show little effect. One dreads to think that the 1930 *Pentecostal Year* may end with fewer gains to our Church membership than were won for Christ—*three thousand souls*—on that first Pentecost. To lay plans to celebrate this momentous event will accomplish nothing, unless they are carried out. Who is to do it? The pastors, yes they must lead off, for they are set apart in the Church for this very purpose. But, in addition, it is no less

the duty of every member in every congregation.

As Christians we are to let our light shine before men. Unless we do so, we have no right to bear the name. Too many people belong to the Church for personal benefits, and do nothing to lead others to Christ. A witness is one who bears testimony to the truth as it is in Jesus. The limit of his testimony will be the limit of his religious experience. The man who can declare what Christ is to him, what He has done for his soul, becomes a fountain of untold blessings in a community. No missionary is worth sending out, no Christian is worthy to work at home, who is not, in his own life, a witness of these things which alone can make the world better. That is *evangelism* and that is the *soul-winning program of the Holy Spirit*.

"Fly Abroad Thou Mighty Gospel"

SO we used to sing, in days gone by, when no one had any idea that the Gospel could fly. The airplane now furnishes a visible example how this can be made possible. Sky, land and sea are the material pathways by which the messages of salvation may be sent all over the world. But it is easy for us to plan for the work, to suggest methods, and to adopt resolutions; these in themselves are merely the blue prints for the accomplishment of the salvation of the world. We have read with profound interest of the pretentious plan for evangelism in Japan. The same is now under way in China. Let us hope and pray it may also be in America. Who can seriously think of the unsaved millions in all lands, without the conviction gripping him that the membership of the Church has never, and is not now, making the serious efforts the task justifies, or else the results would be far more encouraging. We do well to

give sober thought to the wise comments which we quote from the October issue of the *Japan Christian Quarterly*:

"The Kingdom of God campaign, for which plans are now under way, is of extreme importance; it recognizes that Japan can only become Christian by her people becoming Christians. In the words of the prospectus issued in connection with the campaign, 'The thought life as a whole, politics, education, industry, everything in Japan must be brought under God's direct control. Through Christ-like Japanese a Christ-like Japan must be brought to birth. To transform this vision into reality we must increase the present two hundred and fifty thousand Christians to a round million. Numerals are void of power, but there is strength in numbers. The mustard tree, unless it becomes a tree, cannot shelter the birds of the air. For the same reason Kagawa, who is the moving spirit in the

whole enterprise, has accepted an important part-time post in the administration of Tokyo City, by which, as a Christian, he will be able to apply his religion to the social problems of the capital.

We do not think it an exaggeration to say that the campaign is going to be a test of the value of Christianity as at present organized in Japan. In Kagawa the Church has a prophet who lives and preaches Christ, who has won the heart of the public to a peculiar degree, and who is wanting to do all he can to forward the Christian cause in Japan in

co-operation with the Christian Churches. The Christian Churches are alive to the fundamental importance of evangelistic work, and several have already planned prolonged campaigns. Can they co-operate with Kagawa as he wishes to co-operate with them? or are denominational jealousies and theological differences going to prevent such 'fellowship in the Gospel'? The next few months will decide. In the meantime it is encouraging to note the emphasis being laid on prayer in connection with the whole movement. Neither Kagawa nor a good organization will go far without it."

Know Others and Find Brothers

AFTER two persons have met for the first time it is not an unusual thing to hear one of them say, "I did not know he was such a pleasant man." This is no less true of nations. The more the *nationals* come to know each other, the easier it is to establish ties that become *international*. "Of one blood all men," has become a trite saying, but it is true.

"Mankind are one," is another saying that time has proven to be true. "The world is a brotherhood," is another truth that is gradually leavening the minds of men all over the world and teaching them to pray, "Our Father who art in heaven."

The age in which we live has made it possible for men to clasp hands across the seas, and to encircle the earth with their



GRADUATION DAY AT IWATSUKI KINDERGARTEN, JAPAN

voices. It is interesting to compare the number of foreign news items now appearing in the daily papers with the few of even twenty-five years ago. The increase is very noticeable. It is one phase of a world change which helps to explain the real worth of the work of Missions as carried on by the Church of the living God who so loved that He gave His only begotten Son to be the Saviour of the world. The Rev. Dr. Cleland B. McAfee, the Moderator of the General Assembly

of the Presbyterian Church, who recently made a world tour of Missions, says:

"No one could go around the world as I did a few years ago, without feeling the need for better knowledge of the whole world on the part of all people. We are in one world and we have to live together on the best terms we can find. The better we know each other and the more appreciative we are of each other and our problems, the better off we shall be."

A Great Gathering in India

THIS time it was held under the auspices of the Methodist Episcopal Church, Bishop Fisher being the guiding spirit. Hundreds of delegates were in attendance. It was known as the *Calcutta Area Convention*. Weeks were spent in preparation, and much publicity was given to this great gathering in India. A new company of evangels of the good tidings is the result. One of the delegates said "Those of us who have been lukewarm in our attitude now feel ourselves afire with the new Gospel of dynamic advance toward Indian leadership." Men and women, age and youth, pledged themselves to the furthering of great aims and sweeping forward in full accord with the awakening movement of Indian life. The great discovery was made that India represents a sort of chaotic wilderness which must be occupied by enterprising forces of Christian righteousness.

The convention *was held, but more than that*—it was solemnly determined by the delegates to pursue a course of action

that will bring all India to a knowledge of Jesus, and into service with Him. Here we quote a part of the policy that is charged with dynamic prophecy and we do well to adopt as a Church in our own foreign missionary work:

"Missionaries and nationals alike can adjust themselves in a spirit of utmost generosity and fellowship. An unyielding attitude on the part of any missionary, or shrinking timidity on the part of any national, is inexcusable in this hour of spiritual challenge. We are here face to face with frank honesty, constructive criticism, and positive faith, the issues that confront us as a Christian Church in India. Our hope is that every delegate will find inspiration and instruction that will send him back to his family and his church with new courage and strength. Each must become a constructive Christian builder. The call is to "leadership and to service." This is a co-operative program, "not to hand down a plan, but to build up a Church."

Sparkling Sentences from Convention Speakers

The Church cannot ignore the leaders for they have the power to make or mar the soul of a nation.

The Pastor must have the purity and devotion of the priest, the learning and patience of the teacher, the courage and insight of the prophet, and the vision of the seer.

There is money in the Church. There are laymen in the Church. The laymen must find the money.

Self-government in our local churches, has a great place, yet it is only possible

when we get the spirit of self-sacrifice and are willing to give freely.

If we are to produce Christian literature we must live beautiful lives ourselves. Imagination cannot give us reality—Christian literature cannot be born in a non-Christian Society.

The soul of India is rural. There lies our greatest responsibility.

Weave the figure of Christ into the general pattern of the nation.

Wherever there is a church let it be a living thing.

Marcus Chen Addresses Conference of Chinese Evangelists at Yochow City

THE annual meeting of the ministers and evangelists of the Yochow field was held at Yochow from Thursday, Oct. 31, to Sunday, Nov. 3. All of the workers were on hand by Friday morning, though on account of rain and muddy roads, Wang of Gan Kou and Hsiang of Yang Lao-sz, were unable to be here on the opening day.

This conference seemed to me to be very much worth while. In one respect it was much like a Christian workers' retreat, for there was earnest prayer, and a frank discussion of difficulties as well as of successes in the work. And three times each day Marcus Chen gave spiritual talks. Marcus Chen is a Chinese Christian of very high repute who is connected with the Changsha Institute of Religion. At the request of the committee on arrangements for this conference, Reverend Chen made it possible to be absent from his teaching for the few days of this gathering in order that he might lend inspiration, and fortify the convictions and determination of these Chinese evangelists, most of whom have situations to face that are discouraging and dispiriting.

Banditry and factional strife in local politics tend to make it difficult to carry on community uplift projects of any kind in some of the country towns. At other places some of the one-time enthusiasts for the Church have grown cold because they have come to see that the Church is not a political institution and will not lend its assistance in such questionable affairs as law-suits and the securing of political appointments. Other folks whose faith was superficial were disillusioned when they found that the Church did not provide a place of asylum in time of personal danger, or a storehouse of provisions when there was hunger and destitution.

But many of our Chinese workers feel that it has been good for the Church to have the people get rid of those former hopes that they had in the Church, and to come to recognize the Church for what it really is: to see that its foundations are

spiritual rather than temporal, and that a living member of a living Church has got to be rather a giver of temporal resources than a receiver of them.

It was very encouraging to me to see how unfalteringly, even if not unerringly, the Chinese members of the conference went ahead with the routine of organization and program, and how ready they were to discuss the questions that were presented for consideration. The chief question for discussion at this conference was the matter of the organization of congregations. It was felt that congregations ought to be organized in a number of the centers where the number of Christians is twenty or more. But there is a reluctance on the part of the Chinese Christians to organize consistories because of the very high spiritual qualifications the Scriptures demand of elders.

For several years there has been a growing tendency to favor organizing congregations even if consistories with deacons and elders cannot be organized. There would, in each case, be the pastor or evangelist and a church committee. When the growth of the congregation would warrant it a consistory might be constituted. At the conference just concluded it was decided to organize congregations with consistories at four places where it seems feasible to do that, and to constitute fellowships with church committees at three places where it is thought that consistories could not well be constituted. All of these groups will apply to the Classis or District Assembly for recognition as congregations. Such a step will forward the cause of building up a self-supporting native church, we hope.

The Rev. Marcus Chen, who was the special speaker at the conference, had attended the Jerusalem Conference last year, and had taken the opportunity afforded by being in the Holy Land to spend a considerable time in becoming familiar with all the places mentioned in connection with the life of our Lord. So in his addresses Reverend Chen related his messages to descriptions or experiences of his trip. In this way a very inti-

mate description was given to us of Jerusalem, Bethlehem, Nazareth, Galilee and Calvary. On each occasion after he had made us feel that we had seen the place with him, Reverend Chen selected some particular scripture that had its setting in the community where he had just been conducting us, and in a brief and telling way he brought to us a vital truth that had a pertinent bearing on the present hopes or problems of the work of this field.

On one occasion when he had been leading us through the traditional wilderness where Elijah had cried out to Jehovah to let him die because of his discouragement, Reverend Chen spoke on I Kings 19:4. That was at the close of a session when some of the evangelists had been giving most discouraging reports, and when they asked, "What can we be expected to do under the circumstances?" He told the men that they had no patent on discouragement, and he said that he was inclined to think that the reasons for their discouragement were the same as they had been with Elijah. Elijah, Chen

said, thought that he should have more result than he was getting; he felt that he had no support by other men; and he felt that God had forgotten him. The whole trouble, Chen thought, lay in the fact that Elijah had forgotten God. We have less excuse for making that mistake than Elijah had, for the Lord has given us the parable of the Vine and the Branches of John 15, wherein Jesus shows us that it is not by toil nor by worry that we can be successful in what we have to do, but by bearing fruit. Bearing fruit, as Stanley Jones puts it, is just the natural result of the branch living a healthy, normal life as a part of the vine. Rev. Chen desired that his hearers study the Vine parable to discover its real significance, then to follow its teaching and bear fruit.

Among the most encouraging reports that the workers gave was that of Wang Hsia-lin of Gan Kou. He and the few Christians of that village are trying to build a church building. The Christians of the place have gone even beyond the bounds of what might be expected of them in contributing to this cause, and



ON THE WAY TO HWA-YUNG

Hwa-yung is an important section of the Yochow field. It lies across the lake from Yochow. At the fall Conference of Evangelists Reverend Hsiang, who has for a number of years been pastor of the congregation at Yang-lou-ssu, was appointed to the Hwa-yung field. Mr. Hsiang is the man who is standing in the boat.

they have borrowed a thousand dollars from the Mission; still their building fund is seven hundred dollars short of what they expect to need for the erection of the building they have planned. Their plans are not extravagant, but the resources of the village people in these years of unusual hardship are very meager. Evangelist Wang came to the conference with the very legitimate request that we missionaries help all we can, and that each of the other church groups do something, too. I hope that something of cooperation by the other groups can be brought about, for that kind of Christian mutual help is all too scarce here. Of course, we missionaries will help in so far as we can,

but the margin between hand and mouth is narrow with us, too. We are glad that Wang Hsia-lin went back to his station with the confidence that the Lord would help put the project through.

The reason why we are so glad to see the Gan Kou building project succeed is because practically all other rural preaching points have had buildings provided for them by the Mission. When the Chinese Christians begin to build their own churches that is encouragement to us that hope for an indigenous church in China is not so far distant after all.

KARL H. BECK.

Yochow City, China.

Mysteriously Settled

HENRY K. MILLER

IKEBUKURO is one of the rapidly-growing communities just outside the capital city of Tokyo, Japan. Indeed, it may be regarded as a suburb. Here the American and English Episcopalians have located their principal educational institutions—St. Paul's College and the Divinity School.

A number of members belonging to the Ichigaya congregation of the Church of Christ in Japan removed to this suburb and vicinity. As it was inconvenient for them to go into the city to attend services at their own church, these Christians arranged with their pastor, Rev. Tameichiro Kanai, to go to Ikebukuro Sunday afternoons and hold services for them in a rented place—a secular kindergarten building. Miss B. Catherine Pifer, of our Mission, lives in the country nearby and she associated herself with this new interest, in the course of time persuading our Joint Evangelistic Board to take the little company of Christians under its care. Housed in rented quarters, the congregation, as is apt to be the case under such circumstances, became peripatetic. In order that it might have a fixed habitation, steps were taken to provide it with a lot and church building. After we had clinched the bargain for a lot by paying a certain amount of money as security, we were informed by the Episcopalians that they had bought the land immediately in front of ours and that they planned to erect a church building

and dispensary there. They asked us whether we would not go elsewhere. Finally, we agreed to remove, if they would find us another location that was



GROUP AT IKEBUKURO CHURCH

From left to right: Mrs. Mori, Missionary H. K. Miller, Mr. Takeoki Mori (elder and caretaker), Rev. Shosaku Asano (pastor).



GROUP IN YARD OF Ikebukuro Church Near Tokyo

Taken at dedication of temporary church building. Miss B. Catherine Pifer sits in the middle.

satisfactory. Such a place was found and our Ikebukuro Church paid three thousand *yen* (about \$1500) as "bargain money," in order to obtain an option on the new lot. However, it turned out that we had fallen into the hands of sharpers. The man who was supposed to sell us the land turned out to be a dummy, who was not able to deliver the property. He disappeared, and the bargain money could not be recovered from those who had divided it among themselves. The taking of legal action was considered, but the men of experience whom we consulted (including police officials), held out no hopes that the money could be recovered, as the culprits were without any property that could be attached. The only thing that could be accomplished would be the imprisonment of the "cheats," if we could secure a favorable decision that would survive the various legal tricks certain to be played. On the whole, it seemed to be wise to keep out of the courts, to stand our loss and to swallow our chagrin.

Having decided not to "throw good money after bad," we secured another piece of ground in a section that seemed to have every prospect of developing into a splendid field for church work. But the desirability of the location was apparent also to a stock company organized for the carrying on of "two occupations"—restaurants and *geisha*, or, in other words, brothels in disguise. This stock company secured from the Minister of Home Affairs and the Chief of the Metropolitan Police* permission to establish so-called "Two Occupations Quarters" immediately adjoining our church lot on the rear! When the situation was brought to the attention of our Joint Evangelistic Board, I was instructed to make a protest to the proper authorities. Accordingly, a Christian lawyer was consulted, who in

*This Chief of Police soon afterwards was detected in accepting an immense bribe from the people interested in the re-location of licensed prostitute quarters in another city. When the facts threatened to become known, the Chief returned the money and later resigned his position.

turn held a conference with several confreres. They agreed that the time had passed for making a protest, but that it would be in order to send in petitions for the cancellation of the permission. The lawyer then drew up a carefully-worded petition, a copy of which was sent by registered letter severally to the Minister of Home Affairs and to the Chief of Police. No answer was ever received. Another move was made through a personal appeal by letter from Dr. D. B. Schneder to a former governor of Miyagi prefecture, who had been transferred to another province. No answer was received from that quarter either. In order to leave no stone unturned, I wrote privately to two men very high in the diplomatic service, appealing to them to use their great influence to secure the revocation of the license. No answer came from either.

But now a strange thing happened. Apparently the "Two Occupations" people were as anxious to get rid of us

as we were to get rid of them. A middleman offered to find us a purchaser for our lot, but nothing came of this move. Various subsequent efforts finally ended in the offer of a Roman Catholic Christian by the name of Mr. Rokuzo Hatsumi to take over our lot and secure for us in exchange another in a better location. This arrangement was finally carried out. The new lot has two buildings on it, the larger of which has been slightly remodelled inside and fitted out with furniture, so that the Ikebukuro congregation now has a temporary house of worship that will serve its purposes for a decade or so. If the congregation had not been driven away by the "Two Occupations" people, it now would have simply a vacant piece of ground, with somewhat vague hopes of securing a church building in the uncertain future. Surely "all things work together for good to them that love God."

Tokyo, Japan.



SHINTO SHRINE AT IKEBUKURO, JAPAN

A small Shinto shrine set up by the side of the frame-work of a "restaurant" in the "Two Occupations Quarters" established by permission of governmental authorities immediately back of and adjoining a lot purchased for the use of the Ikebukuro congregation.

"Enclosed find one dollar for renewal of THE OUTLOOK OF MISSIONS. I can't get along without its monthly visits."—MRS. C. W. HASSINGER, Mifflinburg, Penna.

Are Missionaries Needed in China?

By EDWARD H. SMITH

"Would I advise young men and women to go to China today?" This question was asked Mr. Smith by a thoughtful American friend in a letter. This is his answer.

Yes, indeed, I would advise young men and women to go to China. I would advise it provided they are willing prayerfully and humbly to come and then leave it to the Board and their friends to decide whether they are the right ones.

The struggle in the Orient between Communism, Nationalism, Materialism, Commercialism and Christianity was never so fierce or urgent. The Chinese Church is making great strides in every way but it still is too weak to carry on alone the colossal undertaking of evangelizing millions of Chinese. Beyond all question Christianity won a battle, during these past years of epochal significance, in defeating the Communist drive to discredit Christianity and to drive out missionaries. Are we willing to retreat from the field of battle after we have gained a great victory?

But you have all been told, oh, so seriously, that missionaries are not wanted any more. Let me tell you a little secret. The world at large has never wanted the gospel very eagerly, but all the evidence points to the fact that missionaries are more desired today in China than at any time in the past. I find wherever I go a cordiality—a welcome that for warmth and friendliness surpasses any past experiences of mine. America's attitude toward the new Nationalist Government, the devolution of authority to the Chinese Church, has enhanced American popularity a hundredfold.

The fact that a large proportion of national leaders in the government at Nanking and in all the provinces are Christians, is a help in reaching the common people. There is a vague but growing feeling that Christianity has somehow

been responsible for the new life abroad in the land today and that if the heads of the Government are followers of this new religion it is worth looking into.

For the first time in history we have a government in China with which the best Christian elements feel they can co-operate. The present government in Nanking is made up of the most intelligent and able men and women of the country. Beset by almost overwhelming difficulties they need the support and co-operation of every friend of China.

Chinese leaders in church and society, in education and in government, are stating their desire for the help that missionaries can bring to China just now. Why then should those in America keep on repeating the foolish babble of somebody whom nobody knows? We have had too much of it!

On the other hand here in China I hear it said that Americans don't want to hear about missions any more. Both reports are equally fallacious.

I am doing pastoral work day and night among the people and in the schools and with the Christian workers of this district. I simply cannot find time to meet the calls that continually come in.

Would I advise young people to come? I consider the present time of supreme opportunity to enter upon a life service in China. Every department of Christian work is calling for workers. Preachers, doctors, nurses, teachers, wives, kindergartners, all will find appealing fields of service waiting, white for the harvest. New workers are needed for the new day.
—*The Student Volunteer Movement Bulletin.*

"THE OUTLOOK OF MISSIONS is a most excellent paper on Missionary work and progress."—MRS. W. A. HUNTER, Turtle Creek, Pa.

Forty Plays and Pageants

A. V. CASSELMAN

THE Department of Missionary Education of the Congregational Church has just issued a little pamphlet entitled, "Forty Plays and Pageants." Through the kindness of the head of that Department, Dr. John Leslie Lobingier, we are permitted to pass on this carefully-prepared list to the members of the Reformed Church. Those interested will find it a great aid in the selection of missionary plays and pageants.

In the introduction to this list the following six points to be observed in the selection of a pageant are:

1. The play or pageant ought to be good from the literary point of view.
 2. It ought to be dramatic.
 3. It should be an accurate presentation of what it attempts to portray.
 4. It should be a kindly presentation of what it attempts to portray.
 5. It should reflect a Christian, or a theological, viewpoint acceptable to those who are giving the play.
 6. The play or pageant should be one that is likely to promote some of the aims of missionary education or world-friendship training.
- The classification of the pageants for subject and age groups is especially helpful. Additional information concerning any of these pageants may be secured from the Department of Missionary Education.

A. WORLD FRIENDSHIP

1. *America for Americans.* By Katharine S. Cronk. 15 cents. Age: Intermediate or Senior. Characters: 11 to 18. Time: About 20 minutes. A good play carrying the message of international interdependence and appreciation.
2. *Ruth's Donation Party.* By Anita B. Ferris. 15 cents. Age: Junior. Characters: 7 girls and 4 boys. Time: About 20 minutes. A play on child labor or it may be regarded as one on world friendship.

B. WORLD PEACE

3. *Bigger and Better Wars.* By J. Clyde Keegan. 50 cents. Age: Young People or Adults. Characters: 22 (or less, if some take two parts.) Time: About 1 hour. This would be a suitable pageant for reading if a group preferred to do this rather than to present it.
4. *Gas.* By Frederick J. Pohl. 5 cents. Age: Senior, Young People, or Adults. Characters: 4 men and 2 women. Time: About 30 minutes. A dramatic and vivid portrayal of the possibilities and horrors of gas warfare.
5. *A Pageant of Peace.* By Beulah Marie Dix. American School Citizenship League, 295 Commonwealth Avenue, Boston, 1915. 12 cents. Age: Senior, Young People or Adult. Characters: 40 to 100. Time: 30 or 40 minutes. A pageant depicting War and his followers and also Peace and his followers.

6. *They Just Won't Talk.* By Mary Katherine Reely. Age: Senior or Young People with one Junior. Characters: 6. Time: About 25 minutes. A soldier returns home to his expectant family. They cannot understand why he, like so many other soldiers, "just won't talk." It is short, dramatic, and impressive.

7. *Times Have Changed.* By Florence B. Boeckel. 15 cents. Age: Intermediate or Senior. Characters: 3. Time: About 40 minutes. A boy and girl with their grandfather are listening over the radio to Goodwill Messages from Children in Other Lands.

8. *Where War Comes.* By Beulah Marie Dix. 12 cents. Age: Junior or Intermediate and Senior. Characters: 2 young women, 2 boys and 3 girls. Time: About 30 minutes. The Dream-Lady leads a boy and his sister to see children from the seat of the war and to appreciate its horrors and sufferings.

C. ATTITUDES TOWARD MISSIONS

9. *Two Masters.* By Bertha Cooper Fraser. 10 cents. Age: Young People or Adult. Characters: 8 women. Time: About 45 minutes. When a missionary daughter hears a lecturer belittle the work of the missionaries she changes her mind and decides to return to her parents and Christian work in China.

D. RACE RELATIONS

10. *Color Blind.* By Margaret T. Applegarth. 10 cents. Age: Junior and Young People. Characters: 22. Time: About 35 minutes. A study of race relationship as God sees it.
11. *The Color Line.* By Irene Taylor MacNair. 25 cents. Age: Senior or Young People. Characters: 6. Time: About 30 minutes. The story of a Chinese student in an American college.

E. LIFE SERVICE

12. *Ordered South.* By W. J. Noble. 15 cents. Age: Senior, Young People, or Adult. Characters: 4 men and 2 women. Time: About 30 minutes. This is an interesting and well written play, emphasizing the worth of all human beings regardless of race or color, and portraying true devotion to a cause.

F. AFRICA

13. *Livingstone Hero Plays.* By Anita B. Ferris. 15 cents. Age: Junior or Intermediate. Characters: 12 to 50. Time: 45 or 50 minutes for the group of plays; 10 or 15 minutes for each. Four dramatizations are included which may be given in succession, as episodes in the life of Livingstone, or as separate plays.
14. *Robert and Mary.* By Anita B. Ferris. 25 cents. Age: Senior, Young People, or Adult. Characters: 3 men and 11 women. Time: About one hour. A dramatization of the love story of Robert and Mary Moffat, based upon historical facts.

G. BURMA

15. *The Heroine of Ava*. By Helen L. Willcox. 25 cents. Age: Senior, Young People, or Adult. Characters: 4 men and 11 women. Time: About 1½ hours. This is a dramatization of the fascinating story of Ann and Adoniram Judson.

H. CHINA

16. *The Betrothal of Mai Tsung*. By Kyung Shien Sung and Vida Ravenscroft Sutton. 25 cents. Age: Senior or Young People. Characters: 6 men and 11 women. Time: About 1 hour. A Chinese father is trying to arrange for his daughter's marriage. With her own modern ideas she wants to study abroad and devote her life to the social welfare of Chinese women. The man to whom she was to have been betrothed suddenly leaves for America against his father's desires. In America the two chance to meet as students in the same college. Not knowing each other's identity as the one chosen for the other by their respective families, they finally decide to be married in spite of the difficulties involved due to Chinese tradition and custom. Returning to China they discover that their plans and those of their parents are identical.

17. *Canton Pearls*. By Jean Grigsby Paxton. 50 cents. Age: Senior or Young People. Characters: 7 women. Time: About 1 hour. The story of a girl whose wedding is postponed in order that she may attend school in Canton at the desire of her fiance's father. While written particularly for the Y. W. C. A., it is usable by other groups also. It is interesting and dramatic.

18. *No Lantern for Wu Lee*. By Helen A. Murphy. 25 cents. Age: Junior and some who are older. Characters: 16 or more. Time: About 1 hour. The story of a Chinese boy who ventures into a mission house.

19. *A Wheelbarrowful of Life*. By Mary Jenness. 15 cents. Age: Intermediate or Senior. Characters: 4 boys and 7 girls. Time: About 25 minutes. This play portrays industrial conditions in China and reveals the efforts now being made to improve them largely through Christian influence.

I. INDIA

20. *Larola*. By Helen L. Willcox. 25 cents. Age: Young People or Adults. Characters: 8 men and 6 women. Time: About 50 or 60 minutes. A dramatic play revealing the sufferings and separations that have often accompanied the decision to embrace Christianity in India. It is interesting and well written.

21. *The Pill Bottle*. By Margaret T. Applegarth. 20 cents. Age: Senior, Young People, or Adults. Characters: 4 men and 20 women. Time: About 1 hour. This play in four scenes is about a girl who graduates from college expecting to be an interior decorator. Before beginning her career she visits her parents who are missionaries in India. The need for women doctors grips her and she becomes a medical missionary.

J. JAPAN

22. *Alice Through the Postal Card*. By Anita B. Ferris. 15 cents. Age: Junior. Characters: 18 to 22. Time: About 30 minutes. Alice and her classmates plan to send picture postcards to the boys and girls of Japan. While she is asleep the Postal Card Fairy enters. Through the postal card Alice sees Japan. Although this may seem somewhat too symbolic for Juniors, it is valuable as being appreciative of things Japanese and as giving an understanding of what we receive from Japan.

23. *The Honorable Guest*. By Frances Cavanah. 25 cents. Age: Junior. Characters: 9 or more girls. Time: About 30 minutes. Kiku, a little Japanese girl, gives a party to which her girl friends are invited. As a surprise her teacher at the mission school comes too. The play is a pleasing one and shows how much alike the children of the world are.

24. *The Other Point of View*. By Etsu Inagaki Sugimoto. 25 cents. Age: 4 Adults, 1 Intermediate, 1 Junior. Characters: 6. Time: 25 or 30 minutes. A one-act sketch depicting a Japanese country home.

25. *The Sword of the Samurai*. By Tracy D. Mygatt. 25 cents. Age: Young People or Adults. Characters: 9. Time 1½ hours. A play centering about the Japanese Exclusion Act of 1924.

K. THE MOSLEM WORLD

26. *The Black Tents*. By Florence C. Means. 25 cents. Age: Junior. Characters: 4 boys, 3 girls, and other boys and girls. Time: 20 minutes. A simple play depicting child life among the Bedouins of Syria.

27. *The Friend of All Men*. By Anita B. Ferris. 15 cents. Age: Various ages. Characters: 27. Time: About 15 minutes. This scene is laid in a mountain pass in Persia. Assyrian Christian refugees are set upon by bands of Kurds and Moslems. A missionary and his wife appear. The chief recognizes her as one who saved his life two years earlier. For her sake he spares the refugees.

28. *Kasim*. By Helen L. Willcox. 50 cents. Age: Young People or Adult. Characters: 5 men and 5 women. Time: From 1 to 1½ hours. This is a romance reflecting the new freedom of Moslem women and the influence of Christianity in Persia.

29. *The Test*. By Helen L. Willcox. 25 cents. Age: Young People or Adult. Characters: 7 men. Time: About 30 minutes. A Christian missionary is put to a severe test by a Moor who is himself groping for the truth.

L. THE PHILIPPINES

30. *The Set of the Sail*. By Anita B. Ferris. 25 cents. Age: Various Ages. Characters: 19 (9 men, 5 women, 4 intermediate or senior boys, one child). Time: About 45 minutes. A young missionary in the Philippines is carrying on an effective piece of work, handicapped by lack of adequate equipment. An American business man and his daughter making a tour

of the Islands have some thrilling experiences. The daughter decides to remain as a missionary and the father to assist the work at home.

M. SOUTH AMERICA

31. *The Waiting Guest*. By Elisabeth Edland. 15 cents. Age: Senior. Characters: 8. Time: About 30 minutes. The play is founded on a true incident. It seeks to show the influence of Protestant schools in South America.

N. HOME MISSIONS

32. *America's Unfinished Battles*. By Fred Eastman. 35 cents. Age: Junior and Adult. Characters: 60, 85, or 150. Time: 1½ hours. A pageant presenting various home missionary opportunities. This pageant is rather pretentious and will require considerable work to prepare.

O. FOREIGN-SPEAKING PEOPLE IN THE UNITED STATES

33. *At Ellis Island*. By Cecilia Razovsky. 15 cents. Age: All ages. Characters: 25 or more. Time: About 30 minutes. This is a vivid portrayal of Ellis Island with no long speeches. It might also be used profitably as a reading.

34. *Beginning at Jerusalem*. By Anne C. Darlington. 25 cents. Age: Young People or Adult, with 1 Junior. Characters: 10 (9 women and 1 child). Time: About 30 minutes. An interesting presentation of the "Jewish problem" from a modern Christian standpoint.

35. *Good Scouts*. By Fjeril Hess. 15 cents. Age: Intermediate. Characters: 10 to 25 boys. Time: About 20 minutes. A Boy Scout Troop meet a Sokol Troop of boys of Czechoslovakian parentage.

36. *Henry Shoris Goes to School*. By Mrs. Frederick Osgood. 15 cents. Age: Junior and

above. Characters: 2 women, 4 boys, 3 girls, and other boys and girls. Time: About 25 minutes. A Polish boy has just come into the community and is mistreated as a foreigner. His classmates finally decide to assume a different attitude toward him and gradually discover his finer points.

37. *Just Plain Peter*. By Janet Prentiss. 25 cents. Age: Junior and 1 Senior. Characters: 6 to 10. Time: About 45 minutes. Two Italian children who have been left orphans, experience unkind treatment from other children in the neighborhood because they are "Dagos."

P. AMERICAN INDIANS

38. *Redhill's Son*. By Rudolph Hertz. 10 cents. Age: Senior or Young People. Characters: 9 boys and 4 girls, or more. Time: About 20 minutes. This is a reading in the metre of "Hiawatha." During the reading the participants give the dramatization in pantomime.

39. *Two Thousand Miles for a Book*. By Helen L. Willcox. 25 cents. Age: Young People or Adult. Characters: 28 or more. Time: About 1 or 1½ hours. A group of Indians from the Oregon country discuss the visit of Lewis and Clark twenty-five years earlier and the "book" of which they then told them. Since the White men have not come with the book one Indian wants to go for it to the White men's country.

Q. MIGRANT CHILDREN

40. *Amelida*. By Helen L. Willcox. 25 cents. Age: Junior or Intermediate. Characters: 16 to 20. Time: About 30 minutes. The play is about migrant children in California who have a school in a box-car, taught by a girl who has been through the fifth grade.

The Spice of Life

LIFE promises all sorts of happiness while the taste for it is keen and the heart and spirit strong for adventuring. But experience whittles away the pleasures which once seemed worth working and waiting for, and there are at last few left who pay the cost of their achievement. He who sets his heart too much on the future often finds at last that the real joy of life is in the living of it and not in any goal or guerdon that waits at the end of the road.

So the man who asks that life yield all it can of delight and satisfaction will seek the things worth while in today rather than in some distant tomorrow. He will count among them such things as good appetite and the satisfaction of it, a fair share of comfort, the stimulation of change and variety and the joy of the job

itself. But these good things may prove poor rations to the spiritual side of man, whose hunger and thirst go deeper than all bodily needs and desires. A spirit unsatisfied can make the richest man a pauper, while the poor man whose heart and soul are alive needs no costly pleasures to deliver him from boredom.

One pleasure has been proved by ages of human experience to be the true spice of life. This is the communion of friends which is the fruit of understanding and good will. No pleasures that are paid for can wear so well as the free rewards of good companionship, and few purchased pleasures amount to much without it. The solitary soul is the sad and starved and silent soul, but friendship is a key that unlocks every experience and discovers and shares and multiplies all the good that is in it.—*Public Ledger*.

Good Cheer for the New Year

THE past year has been one of unusual surprises and emergencies in our three missions—Japan, China and Mesopotamia. The workers abroad have given anew to the supporters at home an example of the Christian spirit which makes men strong in trial and challenges a greater trust in the God of love.

Special services were held in March and September at Sendai in honor of the Fiftieth Anniversary of the founding of the Japan Mission. There has been a gratifying increase in the number of self-supporting churches. Many students in our institutions have accepted Christ. A gift of \$50,000 by a noble woman, the largest ever given, for the new North Japan College Chapel, was a happy surprise. Five new missionaries have been added to the Mission.

Doors which had been closed for two years were reopened upon much of the work in the China Mission. A brighter day is dawning. New Year's Day, 1929, saw 15 of our missionaries again on the field, and nine others have returned during the year and were warmly welcomed by the Chinese. The new educational policy under the direction of the Church of Christ in China was introduced. United school work is being done at

Changsha and Wuchang. The evangelistic work has gained a new fervor. One missionary predicts that the next five years will witness a large ingathering among the Miao tribes in West Hunan.

Seven of our missionaries are in the United Mission in Mesopotamia. Evangelistic work is reaching out into new areas. Two bookshops have been opened, one in Hillah and the other in Mosul. The American School for Boys at Baghdad has among its 400 students 14 nationalities and 16 religious sects. It is known as "a little League of Nations." A boarding department was opened in a building erected on rented ground. The Bible has been faithfully studied in all the classes. There were 18 graduates—four Moslems, two Armenians, one Assyrian, four Chaldeans, and six Jews. The Girls' School at Baghdad has had a good year, enrolling 115 pupils.

By action of the General Synod, the Board of Foreign Missions is to serve as the agency of the Church for the relief of our sister churches in Europe, co-operating with the Central Bureau at Geneva, Switzerland.

The finances of the Board have been in a more encouraging condition than in former years. Care is being exercised in keeping the expenses within the income.

An Urgent Call from the Central Bureau for European Relief

The year 1929 has witnessed a further narrowing of the area where physical, or emergency relief, is still necessary, and yet the end of the year brought news of a very distressing refugee situation. Thousands of Mennonites and Lutherans are migrating from Soviet Russia because of intolerable conditions there. Economic chaos and religious persecution have combined to force these unfortunate people out of homes which had belonged to their forebears for over two centuries. An emergency appeal was sent out as soon as Dr. Keller's cabled appeal reached us.

The French Churches are making gratifying progress in their endeavor to provide their pastors and religious workers with a living wage. Because of the outstanding needs of Protestant benevolent

institutions in Eastern Europe, our Bureau has not been able to do as much for France as we would have wished to do, but a special effort will be made in 1930 to help the Societe Centrale by a substantial sum. A beginning has already been made by a gift of \$500 to maintain a district nurse for the French Protestant congregation at St. Quentin.

The bulk of our efforts, however, have been directed towards aiding the needy Protestant and welfare institutions, and this will have to remain our chief concern for 1930 also.

Another important task is to help supply the Churches of Europe with a new Christian leadership. Scholarships and fellowships have been granted to poor theological students and pastors, and

theological seminaries have been aided by grants of money and by gifts of books. Special mention should be made in this connection of the annual gifts of the Evangelical Education Society, Protestant Episcopal Church, for the purchase of Greek and Hebrew texts for needy students, and of the generous help given by the United Presbyterian Church to the Reformed College at Papa, Hungary.

It is a pity that our limited budget compels us to reduce the number of scholarships hereafter, but the granting of even a relatively small number (50 or 60), consistently carried through during another five years or so, will bring measurable results in the "rejuvenation" of the European church personnel. Deaconesses as well as students for the ministry share the funds available for this purpose. American theological schools, notably the Presbyterian and Episcopalian, have been exceedingly liberal in the number of scholarships granted to European students for study in America.

Additional aid for new evangelical movements in various parts of Poland, Czechoslovakia and Greece, is greatly to

be desired. A definite effort will be made this year to bring into cooperative relationship some of the several groups now isolated from one another.

We shall endeavor to raise a small emergency fund to be used in aiding poor congregations to finance repairs to church buildings or to build chapels and manse in localities where halls cannot be rented and where living quarters are scarce. Part of this amount (\$5,000 is the goal) could be used as a loan fund, in accordance with a policy already adopted by the European office.

In conclusion, we wish to express our heartfelt thanks to the denominational boards, the interdenominational organizations, the congregations and individuals who have generously helped us, for their splendid cooperation in this work on behalf of the Protestant Churches of Europe. We hope that our friends will continue to "stand by" till the work is done!

Contributions can be sent to the Board of Foreign Missions of the Reformed Church, 1505 Race Street, Philadelphia.

Our Book Shelf

EVANGELISM by Rev. Herman C. Weber, D.D. Publishers, The Macmillan Company, New York. Price, \$2.00.

Here is a volume that will greatly aid preachers in their preparation for a worthwhile evangelism. It is the result of ripe experience and of patient research into the records for fifty years of the larger denominations in America. The author aims to compare and interpret the figures of these Churches and to appraise their real evangelistic results. For this purpose he uses a number of charts which are a study in themselves. Generous space is given to the various forms of evangelistic work; tabernacle, pulpit, platform, pastoral and personal. The relative values of these methods are set forth in their true light. It is of special interest to note how Church events, world conditions and economic crises have affected the spiritual work of the Christian Church. Dr. Weber plainly states that Evangelism is a difficult subject to approach with simplicity and directness, but the reader of the book will agree that he has done his work well.

THE PRIMITIVE CHURCH by Canon B. H. Streeter. Publishers, The Macmillan Company, New York. Price, \$2.50.

"What became of the Twelve Apostles?" With this striking question, Canon Streeter begins the seven lectures in this very informing volume. It is an able attempt in presenting the history and literature of the first century of the Christian Church. Although one of the foremost among the Anglican Clergy, he lays down the broad basis that the early Christians were not very much absorbed in the definition of doctrine or in the theory of Church Order. He admits that within the New Testament an evolution in the system of Church Order can be traced, and throughout his lectures this is the fact he tries to establish. The main lesson derived from this scholarly presentation is that the Church of today will be most true to "the Primitive Church not by trying to imitate its forms but by recapturing the spirit of adventurous experiment that characterized those early days."

(Continued on Page 48)

Our Young People

ALLIENE SAEGER DECHANT

"O Youth! The strength of it, the faith of it, the imagination of it!"—JOSEPH CONRAD: Youth.

" . . . but Amos Ward would have met his God head up—not proud, mind you, nor defiant—but as a strong man should, conscious of his wrong-doings, but not trying to hide them away."—L. A. G. STRONG: Dewey Rides.

"Bly: That's it. Character's born, not made. You can clean yer winders and clean 'em, but that don't change the color of the glass. My father would have given her a good hidin', but I shan't. Why not? Because my glass ain't as thick as his. I see through it."

"Mr. March: Ah! Neither up—nor down—but straight in the face! Quite a thought, Cook! Quite a thought!"—GALSWORTHY: Windows.

I had to wait more than fifteen minutes for her, as she had just come off duty. And the minutes seemed long, as I hadn't seen her for more than three years. Finally she appeared.

"Don't you think I'm thin?" she asked, almost at once. She was thin, but not unbecomingly so. Nor was she as pale as I remembered her to be. Her uniform was a striking contrast to the clothes I had always seen her wear—expensive ones of exquisite taste, yet it, too, had an air about it. And high-heeled, cut-steel-buckled slippers would have been out of place. When I asked her about her luxuriant hair, she replied laughing, "Yes, I had to cut some of it so that my cap could fit properly!"

Her voice, as I remembered it, was low and sweet, a bit hesitant at times. Nor had it changed, except that I could detect a kind of triumphant sureness about it. The lines about her mouth were firmer, too, and her hands, long used to typing, had a different feel about them.

But it was her eyes that impressed me most. They had always been large, and eyes that spoke. Now they had something new to tell me, and I could scarcely wait.

"For a long time," she began, with that new sureness of hers, "I chafed at my job. While it was probably the best my home town offered, yet . . . yet I wasn't satisfied. I kept feeling somehow, that I could be doing something bigger and finer than monthly statements and 'Yours of the tenth inst. received and contents noted.' The townfolks talked a lot of course, and more than one of them called me a fool for giving up a large salary to come down here for no pay at all. Nor have I thought it necessary," she added with a twinkle, "to tell them I even had to pay for my first uniforms."

"What about Dorothy?" I interrupted. "How did she take it?"

"Dorothy?" she responded, and her uniform crackled as she shrugged her shoulders. "Oh! She said I should go ahead if I felt like it, but as for her, she was content to stay where she was."

"But I met the issue squarely," she went on. "Looked it right in the face . . . I had to . . . And, here I am. If it hadn't been for mother, however," she finished, softly, "I don't know if I could have weathered it. She understood, every step of the way. She wanted me to be where I was happy."

"Nor has it been easy down here," she began again. "Some of the girls manage dancing and parties, but somehow I can't. And I love pretty clothes—soft, tissue-y ones? Remember?"

I nodded.

"But," she added, "at night I'm just too tired . . . too dead tired."

"Can you go right off to sleep, when you're tired like that?" I asked.

"Oh! yes," she responded. "Just as soon as my head touches the pillow. It's a blessing, isn't it?"

"Then, too," she added, edging her chair a little closer, "I was afraid of textbooks, and of superintendents. It's been a long time, you know, since I went to high school. Most of our girls, here, are college-bred."

"What about the superintendents?"

"Oh! they're not half so standoffish as I expected," she responded, with a laugh, "though they do make us toe the mark, and a stiff mark at that."

"And the doctors?"

"Oh! It's an education just to be around them. Many famous ones come here, you know," she added, proudly.

"Ever hear from Dorothy?"

"Once in a blue moon," she responded, half-heartedly.

"Exchange places with her?"

"Exchange places with HER?" her voice suddenly loud. "I should say not!"

Nor did I need to hear her say that, nor to learn what a successful nurse she is—a winner of prizes—professional—scarcely able to wait to begin postgraduate work, the better to prepare herself for missionarying—for all that, somehow, was what her eyes kept telling me—a happiness, a satisfying that comes only to those full of purpose, who, with head up, shoulders back, eyes front, stand ready to look at things—at the New Year, "neither up nor down—but straight in the face!"

Children's Corner

The New Year brings your "Miss Alliene" such fascinating memories of China's New Year—of homes decorated with paper patterns and greens; of feasts; of polite calls made and received, the visiting cards long, narrow and red, with the names running down them, instead of across; of tom-toms; the whole city on a holiday. And, best of all, the coming from inland villages, of bands of wandering players. Never shall I forget their Lion Show. What leaps and bounds that old

lion did make, from Chinese tables, in tiers of three, of four! Their Dragon Dance, too—its writhings, its twists and turns. And, best of all, the story of the fisherman and the beggar boy—the beggar boy, who, when the Clam Shell opened at the end of the dance, turned out to be a beauteous maiden!

And I cannot help but wish that America, too, had its bands of wandering players—its beggar lads who turn into beauteous maidens and live happily ever after!

Ramsay MacDonald's Appreciation of the Missionary

"As soon as the missionary appears, slavery is doomed. I do not say that it is doomed in twenty-four hours; but I do say that the presence of the missionary has this effect, explain it as you may, that from the moment he becomes a part of the atmosphere of a race, slavery dwindles and education begins. Men whose lives have been long lived in the atmosphere of ignorant superstition and mortal terror are enabled to lift up their heads and to discover that there is something giving them power, enabling them to walk about with heads uplifted, obedient to the law, but not victims of the law, enabling them not only to look out on the world but within themselves. There begins responsible care, which at last emerges into a conception of the responsibilities of usefulness, lending them the idea of responsibility to the universe. I think the missionary requires no further justification. We, who have been called to the secular affairs of life rather than the spiritual will never fail to be grateful, I hope, to the missionaries who have carried into effect the gospel of human justice as well as of spiritual power."

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

Prayer for the New Year

BY Thy Manger-birth deliver me from false standards of greatness.
By Thy Carpenter's Shop suffer me never to forget the dignity of lowly toil.

By Thy Years of Obscurity—two conversations with individuals its chief recorded events—teach me the sublime indifference to circumstances and the exalted possibilities of a private talk, a casual meeting.

By Thy Supreme Revelation to the woman at the well, help me to see through all externals to the receptive soul.

By Thy Love of Little Children, teach me the glory and the hope of infant years and budding youth.

By Thy Comradeship with society's ostracized and outcast, make me, too, the comrade of the shunned and despised.

By Thy Unsparing Denunciation of Pretense, create in me a hatred of all sham, all insincerity.

By Thy Patient Teaching of the Few who were to perpetuate Thy life, give me to realize the high place of Teacher with Disciple.

By Thy Cross and Passion thrill me to a love unto death with Thee for others.

Thus by Thy Matchless Life—true, simple, loving, living in right relations with Thyself, Thy fellows and Thy God—O teach me how to live, Thou Man of Men.

Through all the days of this New Year, and all the days of all the years.

Amen.

A Way to a Happy New Year

TO leave the old with a burst of song,
To recall the right and forgive the wrong;

To forget the thing that binds you fast
To the vain regrets of the year that's past;

To have the strength to let go your hold
Of the not worth while of the days grown old,

To dare go forth with a purpose true,
To the unknown task of the year that's new;

To help your brother along the road
To do his work and lift his load;
To add your gift to the world's good cheer.

Is to have and to give a Happy New Year.

—ROBERT BREWSTER BEATTIE.

The Dedication

NOVEMBER 17, 1929, will always stand out as a red letter day in the annals of the Woman's Missionary Society of General Synod, for that date

marks the dedication of the girls' dormitory of the Indian School at Neillsville, Wisconsin. This addition was made possible by the Thank Offerings of the



GROUP OF
GIRLS,
INDIAN
SCHOOL,
NEILLVILLE,
WIS.

women, girls and children of our church. It provides two large rooms for the primary and intermediate girls. The older girls can now enjoy smaller rooms, each of which accommodates from four to six girls. This gives them the opportunity of caring for their own rooms and affords that delightful privacy which the older girls crave. The new building supplies, also, a much needed hospital ward which can be entirely quarantined from the rest of the building if necessary. On the

lower floor our Superintendent, Mr. Ben Stucki, has his office and a dispensary. A well-equipped school room for the upper grades and a light, airy library and reading room have been provided. Then, too, there is a reception room which was furnished by the dealer in Neillville, through whom the Simmons furniture, which we find in all the bed rooms, was purchased. I could keep right on mentioning the convenient things which have been provided to care for the 97 children now



GROUP OF
BOYS AT
THE INDIAN
SCHOOL

enrolled in the school, but this is to be an account of the dedication services and so, just let me say that I have never seen such an economical expenditure of money—which is a tribute to the ingenuity of Mr. Ben.

The Dedication Day dawned clear and bright and we felt in the very atmosphere "This is the day which the Lord has made; let us rejoice and be glad in it." The morning worship service was held in Zion Church at Neillsville and the large congregation of members of the Reformed churches in the vicinity, and even as far away as New Glarus and Plymouth, and the pupils of the school filled the beautiful church auditorium to capacity. The pastor, Rev. E. H. Vornholt, who is Chairman of the Committee on Indian Affairs of the Board of Home Missions, presided. Rev. H. C. Nott, D.D., of Grace Church, Milwaukee, delivered the sermon which was based on the words of the Magnificat, "My soul doth magnify the Lord." Mrs. Wm. C. Beckman, President of the Northwest Synodical Woman's Missionary Society, represented the Cabinet of the General Synodical Society and brought greetings and felicitations from that body.

The dedicatory service was held in the afternoon at the school. The Rev. J. Stucki, our senior missionary among the Winnebago Indians, in a beautiful service dedicated the new building to the glory of God and the use of the girls of the Indian tribes that come to us. May they receive an education that will enable them to become useful citizens of our country, and may they learn of the love of God through Christ Jesus and become heirs of His kingdom. At both services the

children sang beautiful hymns and also Psalm 117, which Mr. Ben had translated into the Winnebago language. Helen M. Nott, Representative of the Woman's Missionary Society of General Synod on the Committee on Indian Affairs, told what interest that body has in the Indian School and what they are doing in other places. Mr. Ben Stucki presided at the afternoon meeting. He thanked the Woman's Missionary Society most graciously for the assistance which they render and the interest which they take in the work.

The boy scouts of Neillsville were splendid guides and were kept very busy showing the crowd of visitors through the building. They were well informed, not only being able to tell what each room was intended for, but also that the women of the Reformed churches all over this country had paid for it.

Many Indians were present to help in the celebration. John Stacy and his charming family, David Decorah, and others of that group of earnest believers had come many miles to have a share in the rejoicing.

The staff of workers who assist Mr. Ben in caring for these Indian children are young people from Reformed churches in Wisconsin. It is indeed a very fine, consecrated group working together to give these children, who come from the rivers and the prairies, out of shack and out of wigwam, not only food for body and mind but also food for their immortal souls. May we, as a missionary society and as individual Christians, support them with our prayers and our gifts.

HELEN M. NOTT.

Monthly Quiz

1. *What is meant by "Peace Caravans"?*
2. *Tell something of the work of Rev. David Schaible.*
3. *Who guided visitors through the new Dormitory at Neillsville, Wisconsin?*
4. *"Blind Spots" is a discussion of what?*
5. *How does Pepita win friends?*
6. *Name the member of the Educational Commission of the W. M. S. G. S. whose splendid book has just been published.*
7. *Where were water wheels of bamboo used to water rice fields?*
8. *What city is sacred to Moslems, Jews and Christians?*
9. *How many Life Members have been enrolled since May? Members in Memoriam?*
10. *What was the occasion for the Tying Party?*

Adventures of a Missionary Journey Through China's "Backwoods"

GRACE WALBORN SNYDER

IT was a propitious day to "Chu men" (go out from your home town), so our Chinese cook said. His Chinese calendar indicated that the fourth day of the third month was very favorable for journeys begun on that day. Our Western calendar dated it April, the thirteenth. The only thing we considered was that it was Saturday, which would allow an evening's walk of six miles to a near-by out-station where we could stay over Sunday and get an early Monday morning start on the 52 li walk to Ma Di I, another out-station village. I smiled over the cook's announcement that it was a right day to begin a trip according to the moon calendar, because I was remembering that many people who follow the sun calendar would prefer to avoid a thirteenth. When you have read of our adventures, you may take your choice as to which ruled our "fate," but it certainly isn't wise to be serious about either. At any rate, on that day we picked up our bedding (Chinese carriers did it for us) and walked to Liang Shui Chin, "Cool Water Wells" village.

Approaching Liang Shui Chin, we noticed that the village's creek was "populated" with gigantic, creaking water wheels. They were the ghosts and saviors from the fear of drought that had been closing down on the district since last year's dry season. For many weeks before we left Shenchow, there had been no rain, and it was the season when farmers needed rain in their fields in order to sprout seed rice. At Shenchow, fear of famine had driven the populace to public prayers for rain. At Liang Shui Chin, the situation was even more severe, and the people in more desperate circumstances. A well watered creek flowed through this district, and the people of the village could scarcely be entirely without water, but the creek could not water the fields of higher elevation. Necessity, always the mother of invention, had again given man's mind mastery of the situation. Huge wheels of bamboo, not an iron

bolt nor tap in them, had sprung up like thirty or fifty feet mushroom skeletons, caged along the creek channel to catch hard times. The wheels were attached to a frame which could be adjusted to a few feet change in water levels. Spokes were made of long bamboo stakes, fastened at their centers by lacings of bamboo strips and pried out at both ends to form the hub and outer circumference rims. Hollowed bamboo stocks, cut in even lengths, slanted in regular angles and fit into the circumference of the wheels at regular spaces from woven, bamboo splice sweepers, provided water dippers and turn force for catching water in the stream bed below and carrying that water fifty feet high, where the wheel on its downward turn would pour the water from the dippers into a trough which would in turn drain the water into a second trough perpendicular with it. From the latter, the water would drain into a nearby field. From one watered field, mud ditches carried water to other nearby fields. Thus many farmers could get their seed rice sprouted.

Some one asked if we didn't think God was cruel to have caused all this work by giving two years of near-drought. But we said we thought God allowed difficulties in order to spur mankind into using the brains He gave them.

Even in this situation, there was excuse for family fights—such disputes as we



A CHINESE VILLAGE SCENE

used to hear in American country sides about line fences, etc. At Liang Shui Chin, there was a case where a farmer had dug his creek channel, and prepared his wheel for lowering, but the neighbors prevented him from setting his wheel in motion because the creek current in that section was already choked with wheels so that it was too weak to run them well.

On the Road to Ma Di I

We left Liang Shui Chin on Monday morning when it was just light enough to see the shadowy path ahead of us. We hoped to get up the mountain before the sun was high, and the day hot. Leaving the little village silhouetted in its morning sleep, we found our path along the mountains and up over many heights. The shrub covered mountain tops were beautiful, although there were spaces of huge smoldering brown scars where the hill-sides were being burned. These fires had been deliberately set by people wishing to clear off a little space for farming, but the waste of possible timber was greater than the yield from little hill fields. The government had ordered that hill burning cease, but "hillers" are as far away from government orders in China as they are in America. Besides, "hillers" in China still have the fear of tigers, wild cats and wolves that lair in the underbrush of mountains. These scars of brown across the beautiful, exhilarating green seemed real scars across one's joyousness. Where there had been no burnings, the green hills were patched and glowing with red, white and lavender azaleas. It was very pleasant to feel the freedom of being among the hills in the spring. We and our little caravan came to a cluster of hillside huts about ten o'clock, and there we had our breakfast of rice and bean curd.

All this—the wild flowers, the hills, the mountains, the sky—was bound to make one's heart leap with the joy of spring. But as I grew more tired with the walking, my mind reached the stretch of time beyond the immediate present. I was remembering other springs. No Spring Beauties, no Anemones, no Dog-Tooth Violets, no Buttercups, no Hepaticas, no Wild Geraniums, no Jack-in-the-Pulpits,

no Sweet Williams, no Pussy-Willows, no Crab-apple Blossoms—flowers of my American youth! Always I miss them, and in no spring will I forget them. Spring in any land with the new green of trees is beautiful. This was a beautiful time of year to be walking through the "backwoods" of China for the azaleas were in full bloom. I never saw them growing wild in America, although I have seen them in Japan. Azaleas and wild white lilacs justify their claim to beauty, but I fell to thinking of little patches of early Spring Beauties and of Wind Flowers that so soon blew away . . .

Ascending the first elevation, we passed a crockery kiln. Farther on and up among the mountains, we met carrier after carrier with his double baskets loaded with lime rock. Soon we observed that lime was being used to fertilize rice fields. Little piles of lime lay in the center of each mud-enclosed plot, where a surface covering of water slaked the lime and distributed its chemical properties over the field. Farther toward Ma Di I, we saw two lime rock pits being quarried as we passed along. Also, we came into coal territory where one coal mine was being worked a little from the surface. Some kind of thick oil oozed from these coal rocks and lay glistening over the surface of the water in nearby rice fields. Some day, I suppose, oil derricks and dinky cars will take the place of bamboo tubes and carrying baskets.

We reached Ma Di I by late noon. It was an interesting village, with a small wet-weather creek outlet to the river. The approach to the village was made picturesque by a wooden frame covered bridge that spanned the creek and provided a shady resting place for warm and weary travelers. We had added a few li to the direct trip by side-excursioning to a mountain top where there was a famous temple under Buddhist control. The priest keeper was a fine, intelligent looking man. He had planted the temple approach with a beautiful growth of flowers. One gilt image in the temple measured more than thirty feet high. In Ma Di I, we heard that the Nationalist Government had issued a proclamation that this was

one of the temples which would be turned into a school. I was wondering how education and development would solve and satisfy the problem wishes of the villagers. During the afternoon and evening we spent in Ma Di I, we heard that there was a ban against eating meat and eggs—

a propitiatory measure for satisfying spirits and getting rain. That night, in Ma Di I, our evangelist Swen preached about a God who did not demand blood and such sacrifice, but demanded Obedience and Love.

(To be continued)

News of the Day

Peace Caravans

"During the last three summers the American Friends Service Committee has sent out Peace Caravans to carry the news of peace progress and possibilities throughout the United States. Each Peace Caravan consists of a team of college students, two men or three women, and a second-hand Ford. The students, carefully selected from the many applicants, and carefully trained for the work, spend their summer vacations preaching peace wherever they find an audience—to churches and Sunday Schools, Kiwanis and Rotary Clubs, boys and girls' camps, Granges, summer schools, etc.

"This past summer there were twelve teams, nearly all the Quaker colleges being represented, and two or three others.

"There was one Negro team, consisting of Richard Hill, a student at Harvard Theological Seminary, and Ivan Parboosingh, the son of a Hindu priest, who passed as a Negro for the summer. These two carried the peace message to the colored people in Georgia, Tennessee, Alabama and West Virginia. In their first three weeks of work they had 46 meetings; in the fourth alone, 26; during the eight weeks' season, more than a hundred.

"They specialized in summer schools for teachers. At the Georgia State College for Negroes, Savannah, Ga., practically the entire college work for two days seems to have been arranged to give them a continuous speaking schedule. Classes in Psychology, Chemistry, French and Primary Education (to say nothing of Sociology and Literature) met as scheduled, and were addressed by Hill or Parboosingh. Exactly the same thing happened at Tennessee State College for another two days. And Tuskegee was

theirs for four days. Rural Psychology, Ancient History, or Ethics—nothing was so important as the peace message.

"These young men have done a hard and wearing summer's work, but they have reached thousands of people, most of them teachers, with their vital message of peace."

* * *

"We have all taken risks in the making of war and in the going into wars. Isn't it time, my friends, that we should take some risks to secure peace?"—RAMSAY MACDONALD, PREMIER OF GREAT BRITAIN.

* * *

The Courts on the Rights of Negroes

Three recent court decisions indicate an important trend of judicial precedents involving civil rights of the Negroes. The first case is from the highest court of West Virginia which held that a local library board may not exclude Negroes from a public library.

The second case is that in which a conviction for murder of a young colored girl in Oklahoma was set aside and the case remanded for retrial because citizens of her race were excluded from the jury.

"It is well settled," said the Court, "that a denial to citizens of the African race solely on the ground of their race and color of the right or privilege accorded to white citizens of participating as jurors in the administration of justice is a discrimination contrary to the Fourteenth Amendment of the Constitution of the United States."

The third decision is that of Judge Groner of Virginia in the United States district Court who ruled that the Virginia Primary law which restricted the participation in the Democratic Primary to white citizens contravenes the Fourteenth

and Fifteenth Amendments and was therefore invalid.

* * *

Interesting the Uninterested

Amid displays of fashions and foods, household appliances and articles of all sorts at the Exposition of Women's Arts and Industries at the Hotel Astor, New York City, one discovered a booth thirty feet long shared by the Young Women's Christian Association, Council of Women for Home Missions and Woman's Christian Temperance Union. Here attractively arranged were artistic posters, samples of literature and pictures of projects.

As women not particularly or not at all interested in missionary activities passed, they stopped to look at the flags of many nations or the illuminated cross flanked by the Christian and American flags and were greeted by the hostesses who described the service being rendered in Christ's name. For a whole week folk flowed by. Results, who can measure?

One afternoon a church women's forum was held presided over by Mrs. Fred S. Bennett, a former President of the Council. 900 churches in Greater New York received announcement for the church calendar and pulpit notice.

And what of the unseen audience that listened to the programs on the air? Over WGBS, the Executive Secretary of the Council told of the work and Mrs. Orrin R. Judd, President, spoke over WOR. The Y. W. C. A. and W. C. T. U. also presented their activities.

This was the fourth time the Council had an exhibit at this annual Exposition. It is realized that a changing world demands changing methods. To go out into the highways and byways to make dis-

ciples now means not only to conduct mission stations, churches, schools, hospitals, community and social service centers, to print books and prepare programs for missionary groups, to address gatherings in churches and schools of missions, but means as well lifting the Cross in crowded commercial circles and sending the good news speeding over invisible air waves to unseen hearers.

* * *

"The Women of this country . . . must cease from condoning derision of the Constitution in their drawing rooms." *Henry Ford in "Let Prohibition Begin at Home," article in Pictorial Review, September, 1929.*

* * *

Miss Helen Nott, of Milwaukee, who was one of the speakers at the Dedication of the Dormitory for Girls at the Indian School, Neillsville, Wisconsin, writes, "I had a perfectly grand time out there with the Indian boys and girls. We played games in the dining room in the evening after everybody had left . . . One of the ladies from New Glarus sent enough rabbits for the whole crowd, and it almost broke my heart that I had to leave just an hour before they were served."

* * *

We welcome into Woman's Missionary Society circles the following presidents of new societies: Mrs. John Scheib, of Campbellsport, Wisconsin, organized by Carrie M. Kerschner, October 20 with 12 charter members; Mrs. Charles H. Schroeder, of St. Peter's Church, Kiel, Wisconsin, organized by Mrs. G. A. Strassburger, November 21 with 10 members; Mrs. Walter Pugh, of Trinity Church, East Petersburg, Pa., organized December 4 by Mrs. Pugh.

Prayer Calendar

THE February page of the Jerusalem Prayer Calendar gives us a view of the Holy City from Olivet. Major Edward Keith-Roach, O. B. E., in his article, "The Pageant of Jerusalem," which appeared in the December, 1927 number of *The National Geographic Magazine*, paints a very vivid picture of The City.

"No city in the world has had so much written about it as the Holy City, none is more worthy of description. Fourteen times destroyed; each time has it raised its dignified head in triumph.

"Almost as sacred in the eyes of the Moslems as are Mecca and Medina, Jerusalem is a place of pilgrimage for the

Moslem world. For the Jewish people it is the City of Cities, toward which their thoughts ever turn. It is the first city Christians hear of at their mother's knee.

"Jerusalem stands upon two hills, with a slope to the east, facing the sunrise and the desert. Ravines have determined the limits of the city on the east, south, and west. Northward the country is more open and the ancient city tended to sprawl in this direction. Today the old, gray-walled city of minarets, towers, and flat roofs dotted with domes is being encompassed by a New Jerusalem, a striking contrast of red roofs, but the valleys on its three sides still keep the modern encroachments at a respectful distance.

"In Palestine all roads lead to the capital. The south road from Beersheba, Hebron, and Bethlehem, joins the city at the Jaffa gate. At the Damascus Gate ends the great north highway, from Nablus, Nazareth, and Damascus. Toward the northeast corner, past the Garden of Gethsemane, the serpentine trail climbs the Judean Hills from Jericho and the Dead Sea, attaining a height of 2,600 feet above sea level, from 1,300 feet below, in about a score of miles.

" . . . From the Mount of Olives a matchless panorama of the Holy City is spread before the gaze. Half of the eastern wall borders the magnificent courtyard so worthily framing the Dome of the Rock, which, whether seen from the courtyard itself or from the hilltop, is equally symbolic of religious dignity.

"Leaving the Mount of Olives, we start down a stony tract toward the city. Behind us, a purple mist, changing to lilac edged with pink, drifts across the Sea that is Dead, which now looks like skimmed milk in a bowl of brown. Before us the setting sun reddens a cloud, its center like the furnace fired seven times more than it was wont to be heated. Minaret, tower, and dome fade away, giving an indefinite background to the Dome of the Rock, which appears a mere blur of lead in a white courtyard."

Mrs. Thomas Nicholson, author of the prayer on this page, is, as is stated, president of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. A member of the International Missionary Council, she participated in the Jerusalem Conference held in this beloved city during Holy Week, 1928.

A Christian Adventure

THE words of Jesus which He used in the parable of the laborers in the vineyard when he said, "Go ye also," has been heeded in a most courageous way by David Schaible, the new pastor for the destitute Reformed Churches in Russia. By choice he is serving in that part of the Master's Vineyard where it means to "labor and suffer reproach" for the Lord's sake. His whole life has been an adventure for Christ.

The Rev. David Schaible was born in Russia near Odessa. While he was attending a higher school of learning in Bessarabia he was cut off from his home by the outbreak of the World War. This part of Europe changed from Russian to German and then to Roumanian territory. When he was ready for his theological

training the Gustavus Adolphus Society of Germany made it possible for him to study at the Diaspora Seminary in Stettin. After completing the course there he attended the Reformed Theological School at Elberfeld, Germany, which institution receives aid from our own Reformed Church by action of General Synod last May. He was ordained in the "Church at the Cemetery" in Elberfeld last July. The text for the ordination sermon was "My grace is sufficient for thee, for my power is made perfect in weakness." After some practical experience in congregational work in one of the churches in Duessel he left for his home which he had not seen for ten years. He possessed a Russian passport and could enter Russia, although the government of Russia will issue none to clergymen as they are classed as undesirable citizens. His par-



REV. DAVID SCHAIBLE

ents have died during his stay in Germany and he intends to rent a room and live in Odessa. He will serve the congregation there and also supply those of Neudorf, Kassel, Worms, Rohrbach and Waterloo. This is surely a strenuous program for a young minister.

The Reformed Churches in Russia are so impoverished through persecution and economic conditions that they cannot pay their pastor's salary. The Soviet Government has confiscated their church property and asks such enormous rentals that they have all that they can do to meet those demands. The seventeen Reformed congregations in Russia have been without pastors for years and Rev. Mr. Schaible is the first one to go to these poor people.

Our own denomination is having a share in this work for the Board of Foreign Missions has agreed to raise half of the salary of this pastor, namely \$600 a year, and the Gustavus Adolphus Society of Leipzig, Germany, which is organized to help persecuted folk all over the world, has agreed to care for the rest. The Board of Foreign Missions is asking for special gifts for this cause. These are to be sent to Dr. Allen R. Bartholomew or to me.

May we rejoice that our brethren of the faith in Russia have a pastor after eight years of waiting, and may we be willing to do our share to make this possible.

HELEN M. NOTT,

1192 Ninth Street, Milwaukee, Wis.

A Tying Party

Galoshes! Fur Coats! Mittens! What have these to do with Prayer Calendars? Just this—the 1930 Calendars were ready to tie and the weather was the sort that makes you long to stay home by the fire. Put two and two together and you have it. A number of the women from the Cleveland churches, dressed in their warmest clothes, stepped forth into the cold, bound for the rooms of the Woman's Missionary Society at 2969 West 25th Street to attend the Annual Prayer Calendar Tying Party.

On a certain Thursday and Friday morning, afternoon and evening of November, thirty-nine women and girls came and tied as long as they could. All was not quiet on these two days. Many of the women were experienced in this work, as they had come year after year, and could tie deftly as fast as they talked.

Now what were they talking about? That's a secret. If you really want to know, come to the Sixteenth Triennial convention of the Woman's Missionary Society of General Synod in Cleveland in 1932.

No account of any party would be complete without a list of the guests. Those who were present at this one were Mesdames Huffman, Schierts, Strong, Schaad, Michael, Engler, Divors, Scheut-zow, Greasel, Beff, DuPree, Henschen, Schilke, Praikshatis, Auer, Kielsmeier, Tegge, Nace, Rossiter, Rehburg, Kalb, Roesinger, Wagner, Wenger, Darmor, Studer, and Gekeler; Misses Miller, Margaret and Alice Nace, Margaret Wenger, Doloris Lucie, Bernice and Geraldine Rauer, Emma Darmor; Mr. Cliff Hale and Bobby Darmor.

SARA JO SCHILLING.

Life Members and Members In Memoriam

The new Secretary of Life Members and Members in Memoriam, Miss Ella Louise Klumb, reports the following, enrolled since the Triennial Convention in May:

LIFE MEMBERS

July

Mid-West Synod, Chicago Classis—Mrs. A. B. Grim, 621 S. Benton Avenue, Freeport, Ill.
 Eastern Synod, Lancaster Classis—Mrs. Paul F. Schaffner, 319 N. Lime Street, Lancaster, Pa.
 Potomac Synod, Gettysburg Classis—Mrs. William D. Myers, Hanover Street, New Oxford, Pa.
 Northwest Synod, Milwaukee Classis—Mr. Benjamin Stucki, Neillsville, Wis.
 Ohio Synod, West Ohio Classis—Mrs. Lillian Gerstenlauer, 614 W. Wayne Street, Lima, Ohio.

August

Potomac Synod, Maryland Classis—Miss Sallie Keller Cromer, Hagerstown, Md.
 Carlisle Classis—Mrs. Henry Fisher, S. Third Street, Newport, Pa.
 Northwest Synod, Milwaukee Classis—Mrs. Emma Lambeck, 812 Sherman Blvd., Milwaukee, Wis. Mrs. Amelia Pfeiffer, 851 48th Street, Milwaukee, Wis.

September

Mid-West Synod, Kentucky Classis—Mrs. Caroline Kriete, 1830 Date Street, Louisville, Ky.
 Eastern Synod, Goshenhoppen Classis—Mrs. John Borneman, E. Phila. Avenue, Boyertown, Pa.
 Reading Classis—Miss Sarah Binkley, 109 W. Greenwich Street, Reading, Pa.
 West Susquehanna Classis—Mrs. A. Ira Gemberling, R. D. No. 1, Selinsgrove, Pa.

October

Mid-West Synod, Indianapolis Classis—Mrs. John F. Fischer, 1347 Marian Street, Denver, Colo.
 Fort Wayne Classis—Mrs. William Kibiger, 309 Elizabeth Street, Fort Wayne, Ind.
 Potomac Synod, Mercersburg Classis—Mrs. Leila L. Clever, 124 E. Orange Street, Shippensburg, Pa.
 Ohio Synod, Southwest Ohio Classis—Mrs. John W. Peterson, 341 Washington Street, Xenia, Ohio.

November

Eastern Synod, Reading Classis—Mrs. Mary E. Becker, Pennsylvania Avenue, Hyde Park, Reading, Pa.
 Potomac Synod, Maryland Classis—Miss Genevieve Thomas, Adamstown, Md.
 Ohio Synod, East Ohio Classis—Mrs. H. N. Smith, New Philadelphia, Ohio.
 Southwest Ohio Classis—Mrs. Erma Engelmann, Tokyo, Japan.

MEMBERS IN MEMORIAM

June

Eastern Synod, East Pennsylvania Classis—Mrs. Bertha O. Demmrich, 640 Walnut Street, Cata-sauqua, Pa.
 Lancaster Classis—Mrs. Rebecca First, 803 Green Street, Harrisburg, Pa.
 Potomac Synod, Maryland Classis—Mrs. John H. Mitten, Westminster, Md.
 Ohio Synod, Southwest Ohio Classis—Mrs. Sophia Katherine Wesdorp, 1346 Spring Street, Cincinnati, Ohio.
 East Ohio Classis—Rosina Kuhn, R. R. No. 2, New Philadelphia, Ohio.
 German Synod of the East, West New York Classis—Mr. Traugott C. Uhlan, 880 S. Clinton street, Rochester, N. Y.

July

Pittsburgh Synod, Allegheny Classis—Mrs. Cunigunda Kuhn McKee, Pittsburgh, Pa.
 Somerset Classis—Mrs. Lydia Conrad, Somerset, Pa.

August

Potomac Synod, Mercersburg Classis—Mrs. Eliza Hoke, R. No. 4, Greencastle, Pa.

September

Eastern Synod, Philadelphia Classis—Mrs. Mary I. Hoover, Blue Bell, Montgomery Co., Pa.
 Ohio Synod, East Ohio Classis—Miss Cora M. Snyder, Hartville, Ohio.

October

Northwest Synod, Milwaukee Classis—Miss Lydia Minnie Opfer, Forest Avenue, Waukon, Iowa.
 German Synod of the East, German Philadelphia Classis—Mrs. John Bethke, Philadelphia, Pa.

November

Eastern Synod, Philadelphia Classis—Mrs. Emma V. Bankes, 310 W. Walnut Street, North Wales, Pa.
 Potomac Synod, Maryland Classis—Mrs. Hessie Rodkey Flohr, Union Bridge, Md.
 Rev. John W. Reinecke, Pleasant Valley, Md.
 Ohio Synod, Southwest Ohio Classis—Mrs. Elizabeth Frersing, 388 Terrace Avenue, Cincinnati, Ohio. Miss Ethel Marie Willier, 1917 Sherman Avenue, Norwood, Ohio.

Book Reviews

THE CROWDED WAYS—In this volume, Dr. Charles H. Sears has approached the city from an unusual and most interesting angle, that of personality. His interpretation of the city, based on over thirty years of active service in the development of city missions, is illuminating and attractive. He is thoroughly familiar with the city forces for good and evil. He knows what the city churches are doing and what they are failing to do. He treats of the suburban growth and its effect upon the urban conditions. He makes clear the social wrongs and the responsibility of the Christian forces to right them. He pictures the remaking of the city in such wise as to stimulate activity on the part of the churches.

The little book is packed with typical illustrations of life and work and needs in our great cities. It should not only be studied by city leaders and workers, but widely read by the city people, who need to see themselves as they are seen by a student who is deeply interested in city progress along the line of making the life of the individual richer and more free. (*Cloth, \$1.00; paper, 60c.*)

* * *

BLIND SPOTS—This book, which is recommended for use by *young people and seniors*, has been written by Henry Smith Leiper, who knows young people well from working with them. He has called his book "Blind Spots" since he has viewed race prejudice as a blot in Christian attitudes just as a blind spot is in vision. The studies have evolved from an experimental course with young people and have been sub-titled "Experiments in the self-cure of race prejudice."

Gifted individuals in various races are cited—an accomplished Chinese woman educator, a Negro artist, a Japanese social reformer—then the contributions made by various races from their traits of character. The author shows how the world is enriched by "the patience, the humor, the musical genius of the Negro; the calm poise, the reasonableness, the amazing endurance of the Chinese; the self-control, the contemplative nature, the possibilities of self-abnegation of the Indian; the energy, the resourcefulness and organizing ability of the white man; the marvelous artistic sense, the genius for simplicity, the capacity for adaptation of the Japanese." He helps us to see the best in other races, to judge them by their accomplishments, not by their defects and so to measure ourselves against their powers that we are left free from any feeling of race superiority. (*Cloth, \$1.00; paper, 60c.*)

* * *

PIONEERS OF GOODWILL—The *intermediate* groups have a book for their own reading this year. A collection of twelve biographies of men and women who pioneered in the name of Christ has been written by Harold B. Hunting and is issued in an attractive, illustrated volume. The mission work among various racial groups is set forth through these

accounts of those who gave their lives for the betterment of others. In this way the American Indians, the Alaskans, the Negroes are seen in their need, as well as people in crowded cities, men in lumber camps and girls in factories. (*Cloth, \$1.00; paper, 60c.*)

* * *

GOOD NEWS ACROSS THE CONTINENT—In order that the biographies in "Pioneers of Goodwill" may be fitted into history and the work effectively tell how the lives and work of these heroes brought goodwill to this new country, Miss Mary Jenness has prepared a course for the *leaders of intermediate groups*. Her volume presents background material in home missions, traces the spread of the Kingdom more or less historically from East to West across river and mountain, and gives fruitful suggestions as to projects which the boys and girls may work out for themselves. (*Paper, 50c.*)

* * *

JUMPING BEANS—is a course for *Junior* boys and girls, consisting of two parts—stories of a Mexican family who emigrated to the United States and suggestions to teachers showing how to use the stories and other material. The stories tell of the experiences of the Mexican family in this country, and their return to their old village in Mexico, determined to help their native land in every way possible. The stories raise many problems such as child labor, the education of the children of migrant laborers, the injustices often suffered by foreigners, etc.

Dr. Robert N. McLean, author of the stories, shows very plainly his knowledge of the Mexicans. Indeed, all of the stories are based on fact. The author has been most painstaking in his effort to give a true representation of a Mexican Indian family.

The second part of the book is by Mabel Little Crawford, an experienced teacher with Juniors who used the Jumping Bean stories with a group of Juniors as they were being written. There are many suggestions in the material for the use of teachers who will find that this course provides a way to show concretely the social implication of Christianity. (*Cloth, \$1.00; paper, 75c.*)

* * *

PEPITA'S ADVENTURE IN FRIENDSHIP—by Florence Crannell Means, author of "Rafael and Consuelo"—This play for *Juniors* introduces a Mexican girl who has heard of the friendliness of the boys and girls of the United States, and who comes here to live. To her surprise, she is not always treated with kindness and she is greatly troubled, until the missionary to whom she goes in her trouble points out that whatever the others do she herself can always be a friend.

In spite of some unhappy experiences, Pepita proceeds along her way, being a friend, and is able to show some American children what real friendship means. So at last Pepita

is not only a friend herself but finds that the others at school want to be friendly too, and "they all live happily together." (25c.)

* * *

MEXICANS IN THE UNITED STATES

—This *Picture Sheet* shows life among Mexicans in this country and will be valuable for workers with both *Primary* and *Junior* children. (25c.)

* * *

RAFAEL AND CONSUELO—for *Primary* grade—Experience has shown that when children have several stories about a particular family or group they feel that they actually know those people and their interest is very keen. Teachers who have used the stories of Rafael and Consuelo by Florence Crannell Means have found that the children were fascinated by the doings of the Lopez family and felt that Rafael and Consuelo were real people. One little girl, a member of a class where these stories were being used, evidently expressed the feelings of the group which was being shown stereopticon pictures of Mexicans in the United States when she asked several times, "But where is Consuelo?"

The stories begin with Rafael and Consuelo in their home in Mexico where they have little opportunity for education, either secular or religious, although they have heard of the newer type of school which is being established

in Mexico. They have also heard about the schools in the United States. At last they come to this country where they have many experiences, some pleasant, others decidedly unpleasant. When things are hardest the children become acquainted with the missionary who helps them out of their difficulties.

The aim of the course is two fold—first, to show the needs of immigrants, particularly Mexican, and what is being done through missions to help them; and second, to help primary children to see the especial need for friends that newcomers to any community have, and to stimulate the children to want to be friendly. Underlying both of these objectives are the Christian ideals of God the Father of all and of the real kinship of all the people of the world.

This book has two sections—the stories and the teacher's helps. Miss Harriet Fullen, instructor in the University of Southern California, is the author of the second part. All of her suggestions are practical, having grown out of Miss Fullen's experience with a group of children when she used the stories of Rafael and Consuelo as the basis of a study of Mexicans in the United States. (Cloth, \$1.00; paper, 75c.)

* * *

These books should be ordered NOW from either Depository so that societies will be ready to use them beginning in March.

Synodical Societies in Session

(Continued from December issue)

Pittsburgh

Birthday parties are always joyous affairs and the fiftieth anniversary celebration of the Woman's Missionary Society of Trinity Church, Berlin, Pa., was no exception. Guests came from far and near, invitations having been extended to every Woman's Missionary Society in Pittsburgh Synod for it was the occasion of the Annual Meeting of the Synodical Society. The convention is always a fine one but this year it seemed particularly so, perhaps because the anniversary spirit was abroad everywhere.

The Rev. D. S. Stephan, pastor, and the good people of Trinity were ever thoughtful of the comfort and welfare of all in attendance and the inspiration of the meeting was multiplied many fold because of the hospitality of the hostess church.

Among the speakers were Dr. and Mrs. David B. Schneder and Miss Carrie M. Kerschner. The pageant, "The Striking of America's Hour," presented under the

direction of Miss S. Elizabeth Zimmerman with the assistance of the church organist, was a most impressive spectacle. A large number of children and adults participated. The precision and accuracy with which it moved added infinitely to the effectiveness of the challenge.

During the business sessions, one of the items discussed was the project, already underway, of remodeling and refurbishing the Reformed Church House at Chautauqua.

Eastern

"Tarry ye in the City of Jerusalem until ye be embued with power from on high." This, the prayer summons from the Jerusalem Conference, was the theme of the 42nd Annual Convention of the W. M. S. of Eastern Synod held in Salem Church, Doylestown, Pa., the Rev. C. F. Freeman, pastor.

Careful preparations, to the minutest detail, had been made by the hostess church and nothing was lacking for the comfort of the delegates. The organist,

chorister and choir were lavish in their offerings of beautiful music.

Outstanding speakers were Miss Helen M. Brickman, of the Council of Women for Home Missions, Director of Religious Work for Indian Schools; Mrs. E. W. Lentz, Director of the Educational Commission of the W. M. S. G. S.; Mrs. Jesse B. Yaukey, very recently returned from Hunan, China; Mrs. G. W. Schroer, Morioka, Japan, and Miss Martha Hartman, formerly of Peru, South America.

Mrs. J. M. Mengel presided at the business sessions during which several important transactions took place. One was the adoption of the charter and articles of incorporation of W. M. S. E. S. together with the official seal; another, the acceptance of plans for the building of the Home for Missionaries on Furlough to be erected at Lancaster, Pa., and the signing of the contracts for the same.

The Girls' Missionary Guild arranged for a Feast of Fellowship, including not only a delicious supper but a fine program of toasts and songs. The entire convention was brought to a close with a consecration service conducted by the Salem Guild.

Literature Chat

CARRIE M. KERSCHNER

BEFORE this "Chat" reaches you the Educational Commission will have met to plan for and discuss the programs for the year September 1930—August 1931. Other agencies are already considering books and programs for 1933 and 1934—a striking example of the necessity for planning ahead. We are glad to receive suggestions and criticisms about the programs. Our aim is to present to you plans not all "cut and dried" but plans exactly like that loaf of bread we bought for breakfast several days ago. The under side, only, seemed a little hard. But we believed the grocer when he told us it was "good stuff," bought it and took it home. The package was opened carefully, because bread wrappings have more value than one, and there was a nice fresh loaf

of bread—sliced for the table—ready to serve, but not to eat! For some it had to be buttered, for some toasted, and for others it had to be dried in the oven before it could be digested.

Serve the programs in whatever style best suits your group.

Day of Prayer, March 7, 1930:—Programs entitled "That Jesus May Be Lifted Up" are priced at 2c each. In lots of 100 or more \$1.75 per 100. The "Call" is free as long as the supply lasts. "Looking Unto Jesus" is a new retreat. It is a beautiful worship service to be used by the committee in preparation for the day—10c. Suggestions are printed on the program.

March Program

For the successful rendition of this worthwhile program it would be well for you to send for as many copies of the book "The Crowded Ways" as you shall need. In paper binding it costs 60c; cloth \$1.00. This is a book so full of concrete facts that every woman will want to read it.

Fresh from the press are the following books:

PEDRO AND THE BELLS—This is Volume 5 in the Everyland series and tells a story of the Philippine Island children. It is beautifully illustrated with bright green bells, delightful drawings and lovely pictures of American and Filipino boys and girls. Your boys and girls will welcome the stories about the "Bells," Hospital, Breakfast, Ship, Factory, School, Fire, Church, Train, Christmas, Sunday School, Prayer—and one "new kind of bell"—you must buy and read the book to find out about this very useful little bell. These Everyland books sell for 25c. You remember the others "Just Like You," "Taro and Ume," "David and Susi" and "Little Lord Jesus"?

THE STORY OF MUSA, by Mary Entwistle—Here we have, in attractive form for children, the stories which first appeared in the teacher's book "Musa, Son of Egypt." These stories were so popular that a demand arose to have them issued in separate form for children. The new volume is very attractive with its bright jacket, unique end papers and clever illustrations—Price, \$1.00.

MISSIONARY PROGRAM MATERIAL, by Anita B. Ferris (Revised Edition)—This useful handbook which has been out of print for several months is again available. Its excellent bibliographies have been revised and enriched by the addition of new titles—Price, \$1.00.

THE NEW PHILIPPINES, by Edna Leidt. This handbook outlines a course on the Philippines for use by leaders of intermediate groups, based largely on Seven Thousand Emeralds by Frank C. Laubach. The author is an experienced public school teacher and supervisor. Price, 50c.

MISSIONARY EDUCATION OF INTERMEDIATES, by Mabel Gardner Kerschner. This is the fourth volume in the "Leader's Handbook Series." Like its predecessors, it discusses the fundamental principles of the religious education of intermediates and gives very practical suggestions for developing the right missionary attitude in boys and girls of that age. The author was formerly a member of the staff of Teachers College, Columbia University, and is the author of Young Japan and Young China. In cloth only, \$1.00. (*Editor's Note*—We are proud to report that Mrs. Kerschner is now a member of the Educational Commission of the W. M. S. G. S.)

Book Review from Reading Course
The Land of all Nations

The author, Mrs. Margaret R. Seebach, tells us stories of real Americans, whence they came and the gifts they brought. She tells of George Washington Carver and his interesting experiments as a result of which hundreds of useful products have been made from peanuts and potatoes—plus his brains. Columbus became famous in 1492 but this volume tells us that he had a strong rival in a "Modern Columbus." There is the story of the scared Chinese boy, Loo Lin, who years ago landed in San Francisco without money and without work but who became a successful business man and a radiant Christian. An example of the fact that "Peace hath her victories" is that Japanese boy, Teizo Kawai, who laid aside his father's sword to serve Japan and his

countrymen, who resided in the United States, in a nobler way than by fighting. Many young men can testify to his example and help. The story of Madame Barakat is thrilling from beginning to end. "A Shuttle of the Great Loom" is the name given to the last shining light whose story you will not want to miss. You haven't sent for a book lately. Why not send for "The Land of All Nations," 75c, paper binding, today?

Books on Mexico—"Jumping Beans" (Primary) 75c paper, \$1.00 cloth. "Rafael and Consuelo" (Junior), 75c paper; \$1.00 cloth. A Mexican Village similar to the Philippine Village and quite as attractive is being used by leaders of children—65c postpaid.

Worthwhile Magazine Articles: December *Good Housekeeping*, "The Steps That Lead to Peace; December *National Geographic*, "Bethlehem."

Societies residing in the district of the Eastern Depository order from Miss Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

AN ERROR

Unwittingly an error in figures crept into the September *Chat*. The figures in regard to the reading of the Stewardship Packet should have read "One-third of the members are asked to read the packet and fifteen per cent are challenged to sign the Fellowship of Stewardship."

WORSHIP PERIOD

For the worship period at the March meeting use parts of the suggested Pentecostal Retreat. A preference for its use at the close of the service is expressed.

Call to Prayer (World Day of Prayer "Call").

Holy, Holy, Holy, Lord God Almighty—1st stanza hummed softly.

Hallel Hymn—Psalm 113-118—Read responsively.

Chant—Magnificat—No. 683 Reformed Church Hymnal.

Prayer—John 17.

Peace Benediction.

Girls' Missionary Guild

Ruth Heinmiller, Secretary

MARCH! Stewardship! Election of Officers! Making out annual reports. My, what a busy time you will have at this meeting.

Will you include in your stewardship program the following paragraphs which are quoted from 'The Girl's Every Day Book'?

Wise Spending

"Are you tempted to be extravagant? To spend the pennies of your allowance or your salary here and there for things you want awfully at the time but which later gather upon their unused surfaces the dust of neglect? I know a girl who partially cured herself of her spendthrift ways by keeping a scrapbook of things she thought she wanted for herself. She cut out pictures of them, pasted them into her 'spendthrift book' and looked at them every day. To her surprise, she found her desire for them waning a little each time she looked. Meanwhile her bank balance did not dwindle so fast, and she had money to meet real needs.

She was able to help out with a scholarship in a school for Indian girls. (She had imagined herself much too poor, before.) Her Sunday School and church offerings took on more respectable proportions. She could help feed hungry people in the Near East. Her self-respect grew with the pages of her scrapbook. Formerly, she had spent only money; now she spent herself with it."

At this March meeting fill out all questionary blanks which have been sent to you by the Classical Secretary of Girls' Missionary Guild. Return one copy of the annual report to her and keep the other on file for future reference. Please give the name of the newly elected president. Send the Reading Course Report to the Classical Secretary of Literature whose address you will find in the July 1929 OUTLOOK OF MISSIONS. Mail the reports so that they will reach the respective secretaries by April first.

Potomac Synod again leads in the largest number of new organizations.

GIRLS' MISSIONARY GUILDS:

Potomac Synod—

First Church, Charlotte, N. C., organized by Mrs. F. S. Bromer with 15 charter members.

Memorial Church, Winston-Salem, N. C., organized by Rev. O. B. Michael with 15 charter members.

Keller Church, Concord, N. C., organized by Mrs. H. L. Misenheimer with 10 charter members.

Emanuel Church, York, Pa., organized by Mrs. Walter Garrett with 9 charter members.

St. Paul's Church, Westminster, Md., organized by Mrs. J. J. Hesson with 14 charter members.

Eastern Synod—

Salem Church, Campbelltown, Pa., organized by Sara Bowman with 10 charter members.

St. Peter's Church, Allentown, Pa., organized by Mrs. E. W. Kriebel with 6 charter members.

St. Paul's Church, Bethlehem, Pa., organized by Mrs. B. R. Heller with 8 charter members.

East Earl, Pa., St. John's Church. Organized by Mrs. Clarence Kelley with 5 charter members.

Midwest Synod—

Nashville, Tenn., First Church. Organized by Mrs. Thomas McIntyre with 13 charter members.

Lincoln, Neb., St. Mark's Church. Organized by Mrs. Roger Jenkins with 10 charter members.

Ohio Synod—

Mitiwanga Church, Huron, O., organized by the Misses Marion Kishman and Dorothy Huttenlocker with 6 charter members.

Salem Church, Ellerton, O., organized by Mrs. Susan Toth Nagy with 8 charter members.

Northwest Synod—

Campbellsport, Wis., organized by Miss Carrie M. Kerschner with 10 charter members.

German Synod of the East—

Titusville, Pa., organized by Mrs. Victor Walenta with 5 charter members.

MISSION BANDS:

Eastern Synod—

St. John's Church, Coopersburg, Pa., organized by Mrs. Kenneth Read with 34 charter members.

Blue Bell, Pa., Boehm's Church. Organized by Mrs. H. D. Jones with 7 charter members.

Potomac Synod—

St. Paul's Church, Westminster, Md., organized by Mrs. J. A. Mitten with 15 charter members.

German Synod of the East—

St. John's Church, Egg Harbor City, N. J., organized by Miss Lillian May and Mrs. Alex Michel with 12 charter members.

(Continued from Page 16)

of living of the wage-earner. Unemployment is a large and serious fact as also is that of wages. In the stock market, the sharp recession and continued decline of values have brought great losses to many speculative investors. This situation has aroused much earnest thought which first shows disapproval of margin-dealing as partaking of the gambling spirit and methods. Next, there is raised the larger question of the grip of profit-motive. Criticism is laid against the organization of large business in such fashion that responsibility becomes nebulous — the management being out of contact with the human needs and rights of laboring producers of wealth. Further, the widespread ownership of stock, with consequent expectation of large profit-re-

turns, works to the same end—lack of consideration for human values. There is perplexity in the ranks of Christians who invest savings. Conditions, however, are improving. Corporations continue to attempt various programs for the welfare of their workers. The spread of stock among employees is praised by some observers; but other idealists see in it only more subtle trends in labor exploitation.

The report calls attention to the forthcoming Pastors' State Convention to be held under the auspices of the Council at Harrisburg, January 27 and 28, and announces that the Social Service Commission is scheduled to conduct one section of the Conference with Raymond Robins as the proponent of the Social Service emphasis.

The verses, "Journey's End" by Humbert Wolfe, which appeared in the August issue, called forth the following lines from a pen in Bellevue, Ohio:

What will they give me, when Journey's done?

A heavenly mansion, O my Son!

Who shares it with me?

Loved ones and friends will meet thee there, Son!

Who turns the sheets? There are none. Raiment of heaven shall cover thee, Son!

Who lights the candle? No need of one, For the Lamb is the Light—O dearest Son!

Who calls me after sleeping?

God calls to Life Eternal, Son!

(Continued from Page 30)

PRAYER by Mario Puglisi. Publishers, The Macmillan Company, New York. Price, \$2.50.

Signor Puglisi is a well-known Italian writer. He is carrying on an important work for the liberalizing of the religious life of the people of his country. Other books from the pen of this eminent scholar have treated of faith and culture. His book on Prayer is a very able, and rather technical study. It is the first book in the English language adequately representative of investigations made by eminent European scholars in regard to prayer as the most significant expression of the religious consciousness which persists in the face of all objections from science or metaphysics. There are four parts. The first is a philosophical interpretation of prayer. The second presents the different forms of prayer among various people. The third is on the meaning and value of prayer. The fourth refers to prayer in the religious life of today. Here is a strong defense for the inner spiritual realities which lie at the heart of the religious life.

Laying up Treasures in Heaven

How we Live and what we Give as the Children of God for the Glory of the Lord and the Good of our Fellowmen is Laying up Treasures in Heaven.

THESE ARE THE THINGS THAT ENDURE



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I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

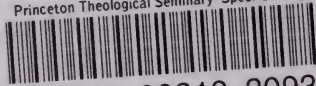
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